

CHRISTIAN COURIER

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Homelessness 'booming' in Calgary



New skyscrapers and homeless people co-exist in Calgary.

Stephen VanHelden

CALGARY — On a bright sunny October day, in downtown Calgary, construction workers are putting the finishing touches on a brand-new multi-million-dollar hotel. A few blocks away a homeless man pushes his grocery cart stuffed with refundable recyclables and his only possession - a torn blanket, through a shadowy alleyway.

Welcome to Calgary, Alberta. Known as the new west,

thousands migrate here monthly in search of jobs and economic security. And while the biggest concern of some citizens may be when their next promotion will be, others are looking for a meal and a place to rest their head.

About 3,800 Calgarians are currently homeless, and another 10,000 are one pay cheque or life crisis away from being on the streets, according to a four-month Tracking Study done by the city of Calgary. Last year alone, 30,000 people moved to

Calgary driving the vacancy rate to less than 1 per cent.

Homeless for 10 years

"Lately the weather hasn't been too bad," said Greg, one of the 3,800 homeless Calgarians. While October has been fairly kind with above average temperatures, frigid Alberta air is lurking around the corner. A grizzly looking man with a big beard and a weathered face, Greg has been on the streets for the last 10 years.

He sets up shop under a bypass on a busy downtown street, where he has two cardboard boxes. "A few months ago, a guy helped me out," explained Greg. "He printed out two copies that says, 'I accept donations,' and gave them to me."

Uneducated and having numerous health problems including high blood pressure, Greg says he isn't able to work. "I used to tree-plant and do casual labor and no longer can," he said. He says he makes up to \$40 a day. "I have no family," he adds.

Greg doesn't point fingers at anyone because of his status. "I don't blame the City of Calgary, and I don't blame the government. Of course I think they could do more, but even the rich think that," he said. Some days, he is able to find shelter at community places like the Calgary Drop-In Centre, which offers free overnight accommodations for the needy. "I'm grateful for that, there would be a lot more vandalism and crime if they didn't have places like that," he said.

Debbie Newman, client services coordinator of the Calgary Drop-In Centre explains how the growing population puts greater

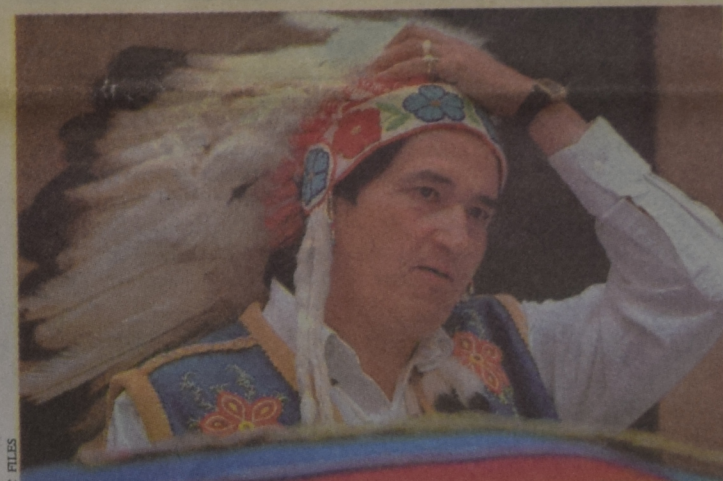
demands on social service agencies. "We have gone from one building to three in the past two years," she said. "There's a lack of affordable housing in the city. The price of rent has jumped dramatically. There are over 1000 people on a waiting list for

subsidized housing," she added.

On any given night, 350 homeless people will stay at the drop-in centre. Statistics compiled by the City of Calgary show that the shelters such as the Calgary Drop-In Centre are

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Canadian natives live in Third World conditions: report



Native leader Ovide Mercredi.

Alan Doerksen

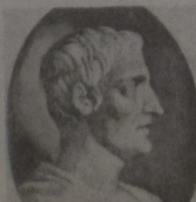
OTTAWA — Although a recent United Nations report declared Canada to be the best country in the world to live in, a Canadian government report disputes that, saying that most aboriginals in Canada live in Third World conditions.

Native leader Ovide Mercredi agrees, and recently commented, "The last thing we want to read is someone telling us that the

United Nations has deemed Canada the best country in the world in which to live. It's not the best country for my people to live in.... Our young people should not be condemned to live in conditions of poverty indefinitely.... That is totally unforgivable in the wealthiest country in the world, with the highest standard of life."

A new report from the See LIFE page 2...

Roman historian Tacitus:
No sympathy for, but no
denial of Christ in history
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with tuition tax reduction
schemes p. 11

Volunteers help
the down-and-out get out of the
cold p. 11



News

Life expectancy, average income lower for natives

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Department of Indian Affairs and Northern Development (DIAND) compares living conditions of Canada's native and non-native populations with those of other countries.

Called *Measuring the Well-being of First Nations*, the report was presented at a DIAND policy research conference in October by co-author Dan Beavon and is based on the preliminary findings of a DIAND research study.

The report examines the living conditions of Canada's native people using the same human development index (HDI) which the recent UN report used. The DIAND study measures three key factors: health, measured by life expectancy; standard of living, measured by income earning potential; and knowledge, based on educational attainment. In each category, Canada's native people ranked consistently below the Canadian average, and close to the level of developing countries.

Panama or Canada?

The study showed the life expectancy of registered Indians is 70.7, compared with 78.1 for non-native Canadians. The non-native life-expectancy ranks at the top of the list of the world's

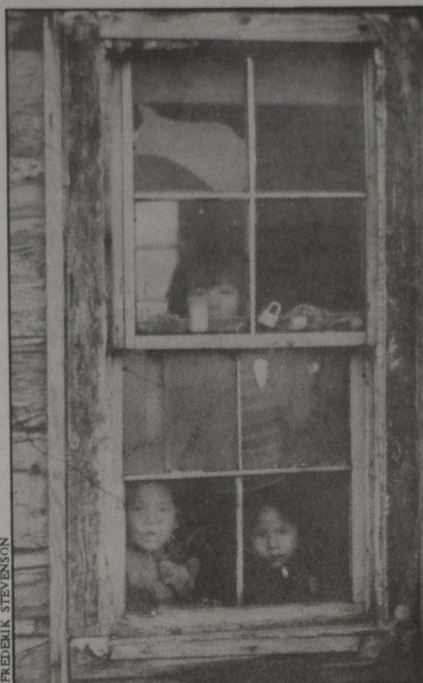
nations, but the native life-expectancy, if listed as a country, would rank 48th out of 53 countries listed, and compares closely with that of Panama, Poland and Bulgaria.

Looking at earning potential, the average amount per year for non-native Canadians is \$20,698, which is fourth on the list of 53 countries. But there is a vast gap between that and the average income for Canadian natives: \$8,890, which is close to the rates for Estonia and Trinidad and Tobago.

On the educational attainment index, Canada's non-natives rank at the top of the world, with a 0.94 rating. But that rating for natives is 0.72, close to that of Mexico and Colombia.

Overall, if Canada's natives were ranked as a country, looking at these three indicators, they would rank near the bottom of the list — far below the first place enjoyed by Canada's non-natives.

Although the report looks bleak, John Bray of DIAND's communications branch asserts that progress in being made to improve the lifestyle of natives: "The gap between First Nations and other Canadians is narrowing, particularly with respect to life expectancy and educational attainment. Furthermore, the economic climate in First



Many Canadian natives live in "abject poverty," says John Stellingwerff.

Nations communities continues to improve. More than 20,000 self-sustaining businesses are run by aboriginal people and organizations across Canada."

'Dangerous' study

Rick Bauman, who works with Mennonite Central Committee's Aboriginal Neighbors program, is critical of the

report. Studies such as this are dangerous, he says, because they tend to embitter native people. "Aboriginal populations feel very much studied," asserts Bauman. "It is a political and dangerous act to do a study."

Bauman also criticizes the report because native people are "all lumped together, but they're not set beside other ethnic minorities." Another major flaw in the study, he says, is that it does not mention one main root of the problems faced by Canadian aboriginals: their lack of access to land and resources. Aboriginals are impoverished by this, Bauman asserts.

Also missing from the study are urban, homeless natives. "That's a concern here," says Bauman. "It looks like if you move off a reserve, life gets better."

Bauman says using the HDI index to measure quality of life is "a fairly Western way of measuring health and well-being. These measurements are culturally specific and culturally biased."

Resource access

For some natives, a change from a traditional to a modern Western lifestyle is not an improvement, Bauman contends. For instance, he says the Innu people of Labrador were "devastated by a move to a sedentary lifestyle" after living for centuries as nomadic hunters.

Bauman agrees that there are inequities between native and non-native Canadians. To bridge this gap, he says natives need more access to resources, such as the Great Lakes fishery. Another solution is for more Canadians to build businesses in partnership with aboriginals, he contends.

Bauman grudgingly acknowledges that some native reserves have inequities between the lifestyles of chiefs and ordinary people. For instance, recent stories in the *Globe and Mail* have highlighted problems on the Samson Cree Reserve in Alberta, where millions of dollars in tax money and oil and gas revenues have been pouring in. The chief and council members of that band earn handsome salaries and benefits, but some band members are living in

squalid poverty, according to the *Globe*.

Bauman comments: "It concerns me that this becomes the bogeyman that people hold up." Some reserves face problems of inequality between leaders and others because of a sudden influx of money from resources such as oil. Bauman admits that some native leaders abuse their power in such situations. But he adds that many other reserves don't experience such inequalities.

Power corrupts

John Stellingwerff, director of the Edmonton Native Healing Centre (a ministry of the Christian Reformed Church), believes the DIAND report accurately reflects the living conditions of natives in Canada.

He notes, though, that "some reserves are wealthier than others." For instance, the living conditions of some reserves in Alberta are "closer to the Canadian average." But, he adds, "many isolated reserves are poorer than the average Canadian."

Stellingwerff has seen inequality on some reserves between native chiefs and councils and other natives. Some people get into positions of power and then look after themselves and their families first of all. "I believe very strongly that's what we see in Third World countries," says Stellingwerff, drawing a comparison with the DIAND report, which also compares aboriginals with people in developing countries.

Such favoritism is not limited to native reserves and developing countries, says Stellingwerff. "We see that in our own white politics when the Prime Minister makes patronage appointments to the Senate," he notes.

Both corrupt native leaders and the federal government are to blame for inequality and poor living conditions on native reserves, says Stellingwerff.

"The government set up the system that's foreign to native ways of doing things. [It] creates dependency...; 100 to 200 years of welfare dependency [and] paternalism [is] causing this situation."

"Broadly, the solution is self-government [for natives]," and "the government has acknowledged the native right to self-government," Stellingwerff adds. And as part of self-government, DIAND should be "slowly dismantled."

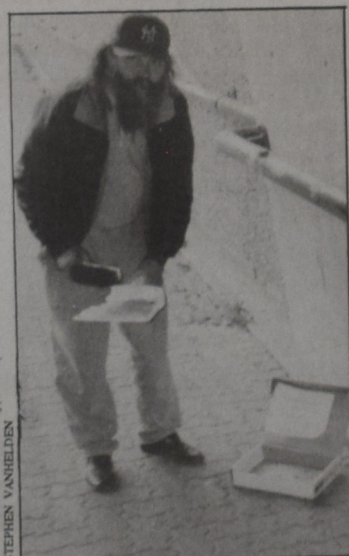
Calgary shelters stretched to limits

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so far stretched that four out of 10 people are turned away.

But while the statistics are gloomy, there has been some progress in helping the homeless and poor. For example, the Casual Labor Office, which operates under the same roof as the Calgary Drop-In Centre has succeeded in creating 102 permanent and 7,200 temporary jobs for the homeless and unemployed. "There's been a merging of city developers, businesses, construction companies, the Landlord-Tenant Association and some individuals to work on these problems," explains Newman. Recently, the Calgary Homeless Foundation was established, comprised mostly of leading business people and social service agencies.

Although some improvements are being made, statistics show that poverty is a serious issue in Calgary. In 1997, 137,000 or 18 per cent of the population lived below the



Greg, a homeless Calgarian.

poverty line. Public opinion polls show that most Canadians would define the poverty line as \$28,500 for a family of four.

The facts are scary. It only takes a walk down a street in Calgary — one of the most

prosperous cities in Canada — to see that homelessness is a cold, hard reality. In the end, the challenges are seemingly endless for individuals, businesses, churches and governments dealing with escalating homelessness and poverty in Calgary. Time will tell if these challenges are met.

Who are the homeless?

* Traditionally, most are men. But the number of women and families have increased recently;

* Many are educated, with 20 per cent having enjoyed higher education;

* Half have never been homeless before, and a majority has been on the street less than three months;

* One-third has mental health problems and addictions. Between 30 to 40 per cent has serious mental health problems; 30 per cent are involved in substance abuse.

(Source: City of Calgary, Four-month Tracking Study)

News/Politics

Hope amidst gruesome reality in Sierra Leone

Keith Knight

BURLINGTON, Ont. (CRWRC) — It's a long way from his cash crop farm in Eastern Ontario to the lush rural fields in Sierra Leone. The abject poverty and the sense of hopelessness in Sierra Leone is even more apparent to Mackie Robertson, a farmer from Bainsville, just east of Cornwall, Ont.

He spent 10 weeks in Sierra Leone on special assignment for CRWRC. Robertson is also a lay minister in the United Church with strong connections to the Canadian Foodgrains Bank. It was his task to monitor the distribution of a shipment of Canadian grain and food after it landed in the war-torn country.

The distribution of a shipload of Canadian wheat, lentils and cooking oil was left in the hands of CRWRC. And it wanted to make sure that the food reached the people who needed it most.

Robertson said that was accomplished. "The food that we as Christian community sent to

Sierra Leone was distributed as efficiently as possible, given the political and logistic realities." He showed up at the CRWRC-Burlington office in early November to present his report — and to indicate that there is an ongoing need for relief work (immediate food distribution) before long-term development programs can start.

Sierra Leone, located on the West African coast, underwent a bloodbath earlier this year during a civil war which left thousands of citizens maimed through mutilation. Foreign investments fled the country, resulting in the closure of most industries and mines.

Robertson says there is hope, however. "I have a sense that the country is remaining relatively stable. Houses are being repaired, new stores are opening daily, tens of thousands of damaged vehicles left stranded along the roads (during the war) are being cleaned up." He said income is also slowly improving.

He shoots ... he's saved!

Gordon Legge

CALGARY — For millions of Canadians, hockey great Paul Henderson is known for scoring the winning goal in the final game of the 1972 Canada-Russia hockey series. But for Henderson, the greatest moment of his life was the day he invited God into his life.

Henderson recently told Calgary's Leadership Prayer Breakfast that scoring "the goal of the century" pales in comparison to hearing his three-year-old granddaughter tell him that Jesus lives in her heart.

Henderson was the keynote speaker at the 16th annual breakfast attended by about 650 people, the largest turnout ever for the event.

Road to success

Recounting his life, Henderson grew up in a poor family in tiny Ontario farming community. His father was a strict disciplinarian who always expected Henderson to do better than he did.

By the time he was 12 years old, Henderson had decided life was about being successful, making money and going after the good life. He was so determined to make it as a hockey player, he began practising signing his autograph to make it

more legible.

After his winning goals in 1972, Henderson returned to Canada as the toast of the country. People even swarmed him at traffic lights, asking for his autograph.

Married to his teenage sweetheart, Henderson seemed to have everything he ever wanted. "But I didn't like who I was," he says. "I didn't like who I was inside."

Henderson was restless, filled with bitterness and resentment. He had trouble sleeping at night.

Then one day he pulled a leather-bound Bible off his bookshelf and started reading it.

A bold step

For the next two and a half years, he pestered a Christian friend with questions. His friend told him that the reason for his troubled inner life was that he was separated from God. God has issued an open invitation to every person to either receive or reject him, his friend explained.

But Henderson was frightened of making a commitment. He worried about being ridiculed for "getting religion." Henderson viewed God as the cosmic killjoy who would take all the fun out of life. Finally, Henderson knew that if he accepted God, he'd have to take a stand

Political will is not enough

In the wake of the collapse of communism nearly a decade ago, those countries once ruled by a monolithic party and ideology have had to create new constitutions more attuned to a new era. Most of these countries claim in some fashion to have embraced representative institutions, and this claim is given some credence in their written constitutional documents.

But, as one observer has correctly pointed out, "Most states today do not adhere to the provisions of their constitutions." This points to the fact that a constitution is more than just a scrap of paper and is dependent on the intangible features of what some label an "unwritten constitution" and others call a "political culture."

Where a community has had long experience with self-government, it is likely to be able to function well with a constitution establishing genuine representative institutions.

On the other hand, where a community has been governed by some form of autocracy — especially one which routinely flouts the law — then it will likely find it more difficult to operate under such institutions. In short, to become a reality, a constitution needs supportive traditions. Mere political will is generally not enough.

This brings us back to Russia, which adopted its current constitution nearly five years ago. On the face of it, the 1993 Russian constitution is a fairly good one modelled, to some extent, on the highly stable and successful American and French constitutions. It provides for a separation of powers between the presidency and the parliament, the latter known as the Federal Assembly. It also provides for an independent judiciary, something altogether unknown during the three generations of communist rule.

On paper only?

The constitution claims to guarantee such widely recognized freedoms as speech, religion and the press. It also, rather less plausibly, guarantees the right to a favorable physical environment, health care and housing — none of which the current Russian government is in a position to provide.

for him.

One day, he knelt in his room and started praying: "I believe who you say you are. I've done things wrong. I ask you to forgive me. Right now I invite your Son, the Lord Jesus Christ into my heart..."

Then he asked God not to expect him to tell anybody. Three days later he told his wife. That year, 1975, his whole family became Christians.

Today he is Canadian director of Executive Leadership Ministries, which trains men and women to be leaders in the home, workplace and society.



David T. Koyzis

Last year, in apparent violation of its own constitution, the Russian government passed a Law on Freedom of Conscience and Religious Associations. Despite the presence of the word "freedom" in the law's name, it actually imposes a number of legal disabilities on congregations and parishes which had been operating for less than 15 years.

It effectively favours the Orthodox Church, now a de facto established church, and restricts the activities of Catholic and Protestant churches throughout the Russian Federation.

None of this is particularly surprising to those recalling the old Soviet laws requiring registration of churches and prohibiting evangelization. To be sure, one expects more of a country calling itself a democracy, yet the harsh traditions of the past die hard.

Now, sad to say, Russia faces an economic crisis unlike any it has yet experienced in the post-Soviet era. The ruble has collapsed and the economy is in free-fall. Even for Russians, who are accustomed to hardship, the future looks bleak. The promises of the freemarket and free trade look increasingly hollow, and many Russians are looking back wistfully to the old days of the command economy.

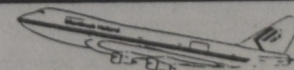
As conditions worsen, it will be difficult to persuade a people facing the prospect of financial ruin that a half-decade-old paper constitution embodies a form of government worth maintaining. Political leaders will find it tempting to ignore legal niceties, including the protection of human rights, when there is so little food on the table.

Only an extraordinary effort — both from within and without — can preserve some semblance of constitutional government for Russia.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

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Editorial

Letters from a senior to a junior editor (3)

My Dear Wordgood:

In your last letter you were, it seemed to me, a bit too glib about the wonderful insights we have gained as a society. Thanks to new insights into the psyche we have liberated ourselves from all kinds of inhibitions, you said. You poked fun at me because I had told you that it wasn't until I was 12 that I realized that my mother was pregnant and about to give birth to a sibling, but only because she told me I had to sleep at my friend's place. Why were women so ashamed of being pregnant and why were we kids so naive?

Yes, the society I grew up in was very different from the one you grew up in. Some things have improved, I grant that; but others have gotten worse, I think, especially in the area of sexual intimacy and privacy.

A flood of change

The development of our sexuality is a crucial area of combat for Lucifer. It's a toss-up whether more people are slain by greed than by lust. Actually the two often work in tandem. Both represent voracious appetites. Lust, like greed, is never satisfied because, like a cancer, it feeds upon its host.

What else is new? you may well ask. Wasn't sex a problem in your days? Yes it was, but the society I grew up in when a boy and a teenager was not nearly as sex-driven as is yours. Pornography was not available to me. There were no erotica stores or flicks, or walk-in burlesque shows. Advertising did not make use of scan-

tily clad women and men. Films did not show couples making love. There were no Jerry Springer-type shows in which couples reveal the most intimate details of their sex life. There certainly was no Internet with pornography sites. Did I mention the Starr report on Clinton and Lewinsky? I could go on and on.

I feel sorry for today's young people who have to hope that they can develop a somewhat normal view and practice of sexuality in the midst of all this sex pollution. I know my time had its problems when it treated sex as if it were dirty. Secrecy and false shame bring along their own problems. And don't think for a moment that my generation did not give in to lust. We know from later revelations that sexual abuse went on. But the social and cultural environment around us preserved longer the naivete of children and was less provocative for teenagers.

Things are topsy-turvy

Not too long ago I read an article in one of Canada's major newspapers in which the author belittled the Puritan view that the way to a person's body is through the soul. The more enlightened view is that the way to a person's soul is through the body, said the author.

I would like you to take note of this upside-down statement, Wordgood. Our heavenly Father knew what he was doing when he designed human beings the way he did. Because of his decision that the path to physical intimacy should go through the soul, "soul rules" apply when a man and a woman are romantically attracted to each other. I am talking about rules like modesty, restraint, mutual respect, sensitivity, commitment and, eventually, playful surrender.

Think of how weird things are in our society. In Ontario, you have to be 16 to get your probationary driver's licence, 19 to be able to drink alcohol, but only 14 for consensual sex, (though you can't get married without your parents' consent if you're under 18). And there is no age restriction when you want a condom. As soon as a person is able to be sexually active, he or she can obtain the sexual equivalent of a driver's license in a dispensing machine in school. Here again, the emphasis is on protection of the body, not the soul.

Did you know that, according to a survey, the most frequently searched for topic on the Internet is "sex"? Why am I not surprised? All of this shows clearly that this society has elevated (and thus demeaned) sex to a status it should not have. Sex is only a small part of our life. Sleep is far more important to our health than is sex. You don't need to be sexually active to be healthy. Why aren't there more Internet searches for "sleep"?

If I sound a little exasperated, remember that I have the advantage of having known a different society. I am glad there are Christian families and Christian schools to maintain a sense of normalcy.

Don't give up

I have been asking myself, Dear Wordgood, what it is you can do as editor to make a difference and to help people avoid the pitfalls of this sex-soaked society. I must admit that at first I drew a blank, especially when I think of the fact that many young adults delay marriage. How are they going to express their God-given sexuality? Have we created our own conundrum here when nature says you are ready to reproduce but our society with its long-winding road to social maturity (educational goals, job demands, fear of commitment, desire for personal freedom) says hold on — bottle up

all that sexual energy? Some Christian counsellors recommend masturbation as an escape valve — the modern equivalent of Paul's advice against burning? What is an editor to say without appearing either legalistic or permissive? I guess we have to uphold the norm of sex within marriage only, and be very forgiving and understanding.

It seems that the genie is out of the bottle, and there is no way of getting it back in. It's no use lamenting our times and wishing we lived in earlier days. Those days are gone. What are a few editorials and articles going to do?

But then I reminded myself that a dripping tap will eventually wear out a stone. So let's keep on dripping God's wise words on this malformation in his good creation.

My first advice to you is to celebrate the goodness of sex within marriage. Once the fire of passion is in the hearth of commitment, it can safely warm a whole family. I think one of the reasons God does not intend us to equate intercourse with a handshake is because he wants to protect us from social disintegration and physical illnesses. He also wants children to grow up in a stable and loving home and to learn what faithfulness means.

In a recently translated book about Job by K.J. Popma entitled *A Battle for Righteousness*, the author makes the following astute comment: "Hell will be full of

pleasure seekers who were too small-minded to claim the joys of the life lived in fulness of praise." I would say the same thing about how our society misses out on the true joy of sexual intimacy. Small-minded people are reductionists: they reduce erotic love to sensual pleasure; joy to fun; commitment to momentary passion; imagebearers of God to objects of pleasure.

Humor relativizes

Secondly, don't forget about the important role humor plays in a healthy view of sexuality. We need to demythologize sex both vis a vis the pornography industry and the overly prudent Christian. I always liked the joke about an elderly nurse examining a male patient and telling other nurses that he has the word "Sask" tattooed on his penis. When a young nurse goes to check the veracity of this report, she returns to announce that it says "Saskatoon" instead.

I am reminded of what I heard an elderly preacher say in an evening service at St. John's Shawnessy Anglican Church in Vancouver last summer. "Some people are experts at lovemaking," he said, "but their spirituality is not worth a darn. Others are immersed in spiritual things but.... You can fill in the blanks," he told a chuckling congregation.

Somehow we have to learn to strike a healthy balance between being too preoccupied with sex and being afraid of it.

It helps too, when we can be honest about sex. Most people have masturbated; most people have lusted. And sexual improprieties are not any worse than any other sins. So I would advise a realistic, somewhat light-hearted but obedient expression of views.

But let's at the same time celebrate the beauty and mystery of sexual union. You will not easily find a better expression of this than is found in the Old Testament book *The Song of Songs*: "Daughters of Jerusalem, I charge you by the gazelles and the does of the field: Do not arouse or awaken love until it so desires."

BW

Christian Courier

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- ◆ provide contact for the Christian community.

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Letters

It can be hard to defend yourself

Dr. Harry Van Belle says in one of his three articles (CC, Oct. 9) that "there are no studies that I know of which demonstrate that recovery therapists cause their clients to fabricate false memories of being sexually abused."

I am not a therapist and have not done the necessary studies, but I am a wife and mother who heard her own child accuse her father of having been sexually abused by him. To hear that, after having been married for 30 years, is heart wrenching.

To not be allowed, as a result, to see your grandchildren is agony.

We were fortunate that our daughter moved and got another therapist, who told her not to dwell so much on the past but to realize that the present is important for her, her husband and their three children. We now again have access to our grandchildren.

I am convinced that the many prayers that went up on our behalf saved us from some of the horrors that other parents

have gone through. There never was an explanation of when or where the abuse happened. And whatever we said was viewed with suspicion by our daughter.

You may remember the sad story of Reena Virk, who was killed by her fellow students. In the story about her it came out that she had accused her father of sexually abusing her in order to be able to leave home and experience more freedom in a foster home — to stay out late and do as she pleased.

That was not a false memory, but her

story was believed as if it were a recovered memory, and went to trial. The charges were dropped, Reena recanted and went back home before she died so horribly.

Sexual abuse is a very sensitive issue, and urging those who claim to be sexually abused to immediately separate from parents and siblings is not the answer. It makes it impossible for parents to understand what supposedly happened and when and where.

Name withheld

Disrespectful and rude

I have to take issue with Mr. Hielema's remarks in the Oct. 8 issue when he talks about our Prime Minister Mr. Chretien as "I am starting to loathe his crooked talk" and refers to the Ontario government as "Mike Harris and his gang." They are the elected governments of our country and our province. Shame on you.

He continues by saying "Please forgive me" and then goes on to slam the attempts to rescue the remains of 230 "well-to-do-people" on board of Flight 111 which crashed off the coast of Nova Scotia. I wonder what his choice of words would have been if one of his relatives had been on board.

It probably never entered his mind that they may find the cause of why the aircraft crashed and that, as a result of that, the necessary corrections can be made to prevent further disasters.

I cannot forgive his poor choice of words. He may think he is cynical; I think he is rude.

Finally, I am glad that Mr. Hielema bought a satellite dish so that he can receive more than his favorite weather station. Now he can take his head out of the clouds and notice that not everything in this world is as negative as he thinks it is.

Gerry VanderLaan
Oakville, Ont.

Let's get the whole picture

I read the articles by Professor Harry Van Belle. I had expected better. Where has he been lately? I wonder. In an ivory tower?

It is sad that we have to go to the secular world to find the proof for our rather skeptical views. Even more sad to see proof that we have actually been misled.

We have been bombarded with so-called symptoms and hard and soft indicators of abuse, which we right away recognized as fake because they might be indicators and symptoms of many other things at the same time. We could never believe it because it does not fit our life experiences.

Information about abuse should be correct, uncontaminated by feminist or other baggage. It is very sad that Christian therapists and mental health institutions were all too eager to accept these "politically correct" views.

also interview an equal number of falsely accused people. There are always two sides to a story.

Anyone with access to the Internet can search for "memories of abuse" or plain "abuse" and find millions of pages on the subject. It's open for all to read: from all perspectives. The whole sordid story of lies and deception comes out in the open. It soon becomes crystal clear that the way the story of abuse has been presented to us is very unbalanced. Skeptical CRC people were right not to fall for it!

We are still back at square one: we do have abuse, also amongst us. And we don't know how to stop it. Old story! We can't. We are not so wise.

Here follows someone's view of counselling (from the *Reader's Digest*):

If it is free, it is advice.

If you pay for it, it's counselling.

If you can use it, it's a miracle.

According to the Bible, there is no one who is good, no, not one. Not even the mindbenders: the therapists.

Wendell Vanden Hazel
Moorefield, Ont.

Parable

Your turn will come

Martin A. Mol

Once upon a time there was a little old man. His eyes blinked and his hands trembled. He dribbled a bit of his food on the table cloth when he ate. Sometimes he missed his mouth with his spoon. He couldn't help it!

This man lived with his married son, having no other place to live. His son's wife was a modern woman who found in-laws difficult and thought that the old man was in the way. She didn't like the fact that he messed up her table cloth and spoiled her appetite. So they sat the old man on a stool and made him to eat out of earthen ware. From then on he just sat in the corner, looking at the table with wistful eyes.

One day as his hands trembled, he shook and dropped and broke the bowl. "If you eat like a pig" said the daughter-in-law, "we'll make you a trough." So they made a wooden trough, and the old man had to eat his meals from that.

The old man felt badly about all the trouble he had caused. But the young couple prospered and had a wonderful four-year-old son of whom they were very fond.

One supper time the father noticed the son playing intently with small pieces of wood and asked him what he was doing. "I'm making a trough," he said, smiling at his parents as he looked for approval, "to feed you and mommy out of when you get big." The father and his wife looked at each other and started to cry a little. But after they had regained their composure, they went to the corner and brought the old man back to the table. They sat him in a comfortable chair and gave him his food on a nice plate. From then on, no one scolded him when he spilled or broke things.

This story crudely illustrates how one needs to honor someone no matter what the circumstances. When you honor someone, you give that person attention, love and value. God tells us to honor our parents at any age. Even adults should honor their parents. There comes a day that you need not obey your parents anymore, but the day should never come when you cease to honor them.

Honor can be expressed in many ways, but courtesy, thoughtfulness and kind deeds are primary. This is a gift from God.

Martin Mol lives in Aurora Ont.

Search and you shall find

Van Belle has interviewed 60 victims of abuse. To balance this out he should

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Sports

Ditka recommends Christ for troubled footballer

NEW ORLEANS, La. (EP) — Football legend Mike Ditka knows just what his new quarterback needs. Ditka, whose New Orleans Saints recently acquired troubled athlete Kerry Collins, said, "I think he's got to have a meaningful relationship with our Lord." Collins was claimed off waivers from Carolina where he performed poorly, and is reportedly

troubled by personal problems.

Ditka said, "Until you come full circle spiritually, it's pretty hard to deal with the rest of the stuff in the world. He's got to believe in something. Is it tomorrow? The sun? The leaves and the trees? Taking walks? If you believe in all that stuff, you should believe in the Creator of all that stuff."

American student athletes evangelize in South Africa

CAPE TOWN, S. Africa (EP) — A five-week blitz involving sports teams from the U.S. resulted in more than 400 decisions for Christ in South Africa this past summer.

Southern Baptist missionaries Scott and Judith Kimsey hosted a soccer team, two men's basketball teams and one women's basketball team, all within the space of a month. The teams led sports clinics at area schools and played exhibition matches with club-level teams. After games, the team members shared Christ.

"We're still counting the commitments made, but the number is already well over 400," Kimsey said. "Kids got out of class to come to our clinics, and afterward sometimes the whole school would gather to hear about Jesus — teachers and all. We could pray and share about having a personal relationship with Jesus right there in the middle of the school day. Now, would that ever happen in the U.S.? People are so open to Jesus' call. I get chill bumps just thinking about it!"

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NBA-style lunacy

The management and players of the National Basketball Association (NBA) are working through a messy marriage, trying to end a labor dispute that has postponed the season. Listening to the details of the whole mess is a lesson in semantics: "hard" vs. "soft" cap; luxury tax; Larry Bird Exception. As both parties embroil themselves in this stuff, they fail to understand one important point — we don't care.

People who don't care are people who lose interest altogether. All that most people really want to know is when the season starts. The problem is that the more details we hear, the more ridiculous each side looks. The players are trying to convince us that they can't scrape

by on \$2.6 million a year, the average salary in the NBA. The management deserves a chuckle or two as well. They act as if the deal they made three years ago was made through extortion. Then there's the matter of \$2 billion in revenue that needs to be divvied up. What to do, what to do...

These guys are all making a big mistake. Arrogance divides and poisons. The two sides hardly even meet. Any kind of meaningful negotiations only happens every three or four days, whenever enough important guys can get away from the golf course. If they were really interested in making a deal, they'd lock the door, bring in sandwiches and coffee and talk to each other till morning.

Pockets too deep

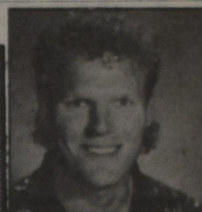
The pockets are too deep, I'm afraid. There's no urgency, and they may regret it in the long run. Look what happened after the NHL lockout in 1994-95. A good number of hockey teams felt the effects at the turnstiles. The Washington Capitals, for example, are still trying to recover financially from the stoppage. And this isn't just confined to the Excited States of America. Canadian teams suffered a great deal from the lockout as well.

People get tired of lazy, stupid, arrogant rhetoric. Yes, we're a depraved society. We're unfaithful, dishonest and immoral. But, for the time being, there's still a work ethic out there that says, "Put out an honest effort and I'll respect you." When we watch two groups of people play "chicken" with something we enjoy and admire, it's hard not to get tired. In the long run, everybody gets a raw deal.

I know that the whole situation is more complex than I'm making it out to be. There's a lot

After the Buzzer

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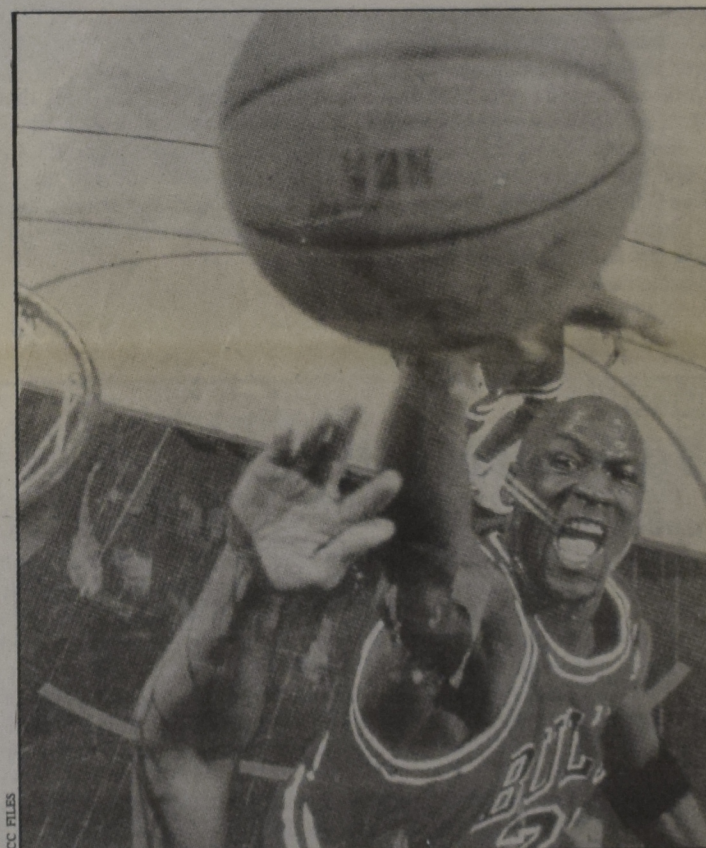


Tim Antonides

at stake and many people's jobs and futures are affected. I just can't get over how piggish and self-serving the arguments are.

I'm not going to throw Scripture verses at this business. I don't feel like proposing some trite, idealistic solution, either. That'd be like reading one of those cute "novels" where the characters go through a number of ordeals and then, on the last page, everyone gets saved and lives a righteous life into perpetuity.

What I think is valuable in looking at the



Chicago Bulls star Michael Jordan hard at work.

NBA family feud is that it is such a textbook case of how not to resolve conflict. In our churches and communities, too, we might learn a thing or two from these guys on how to get nowhere in our little battles with one another. Here's what the NBA guys suggest:

- * if someone has wronged you, avoid discussing it with them;
- * wait for the other person to compromise;
- * forget all that stuff in Matthew 18, except the part about treating your brother like a pagan or a tax collector;
- * work on your putting.

Any questions?

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Chr. School, Surrey, B.C.

Arts/Media

Powerful film re: British missionary hero William Carey premieres

By Dan Wooding

CALCUTTA, INDIA — *Candle In The Dark*, a powerful new movie about missionary hero William Carey, the great pioneer Baptist missionary from England who sparked the modern Protestant missionary movement, is set to have premiers in the United States, India, Singapore and the Philippines.

The film was shot on location in and around Calcutta, India, some 200 years after Carey first set foot on the sub-continent.

William Carey is played by David Attlee, grandson of Clement Attlee, the first British Prime Minister after World War II. It was Clement Attlee who presided over the Independence of India from Great Britain in 1947.

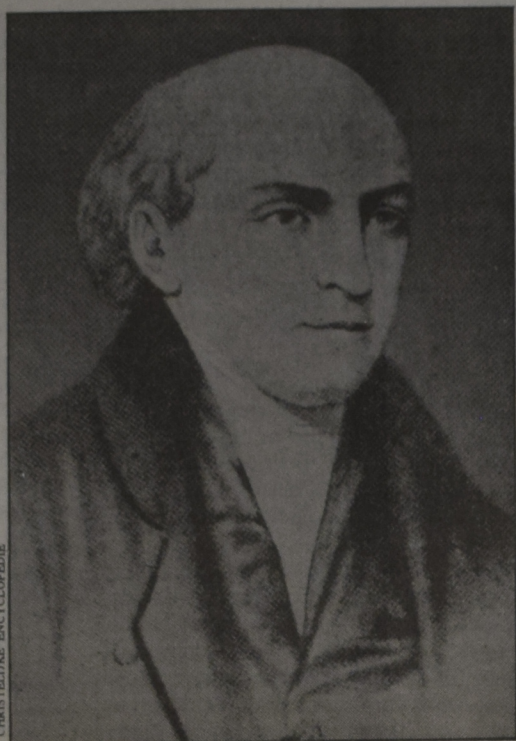
The American premiere took place on October 7 at the Second Baptist Church of Houston, Texas, home church of Dr. Gordon Severance, executive producer of the film in India, and of composer Gary Moore, who wrote the musical score and title song.

Further engagements in select locations are being arranged. Until the premiers have been completed, copies of the video have been cleared for home use (only).

The film will also be shown in Mumbai (Bombay), Calcutta and Serampore, India, later this fall, as well as in Singapore and the Philippines.

"The reason we chose David Attlee for this demanding role is because he has a remarkable resemblance to Carey and he seemed to have an immediate and intuitive grasp of the intellectual rigor and profound faith of William Carey," explained Dr. A. Kenneth Curtis, a veteran Christian filmmaker and founder of *Christian History* magazine, who is executive producer of the film. "After [Attlee] got into a few scenes it was not hard to believe that it was William Carey himself that you were watching."

Curtis says the film has "about 20 key speaking parts, but ... dozens of cast and hundreds of extras. Besides David Attlee, we also have



CHRISTELINE ENCICLOPEDIA

William Carey, the great pioneer Baptist missionary from England who sparked the modern Protestant missionary movement.

Julie-Kate Olivier, daughter of the late Lord Olivier, who plays Kitty, the sister of Carey's wife Dorothy."

Multicultural producers include the Dutch

The movie was directed by British-born Tony Tew, formerly with the BBC. Tew also wrote the screenplay. The film was made by the Christian History Institute in association with EO Television of the Netherlands, Christian Multimedia — Australia, Focus Trust and Lantern Productions England, and Samford University, Birmingham, Alabama.

When asked why he selected William Carey's story to be made into a movie, Curtis said, "Carey, to me, was a shining example of a man who took his cue as to who he was and what he was to do on earth, not by his circumstances and social status, but by the call of God. Carey left school at the age of 13 because of a skin disease, yet became a renowned educator in India and oversaw more translations of the Bible than had been done in all previous Christian history (close to 40)."

Curtis went on, "In England he was just a lowly Baptist, in India he was an illegal alien because the British East India Company did not allow mis-

sionaries. Yet he was the catalyst for foundational, social and political change in that he was a key player in the abolition of *sati* (when a wife was burned alive on the funeral pyre with the corpse of her husband). He is credited even to this day by Indian intellectuals and Hindu scholars as a key person in the Bengali cultural renaissance."

Curtis says he hopes that this film will show the "incomparable power of the Gospel to change individual lives as well as society," as it did in the abolition of *sati*. "For Christians, we trust they will see how Carey grew and had to find new understanding of what God was calling him to do, different from what he expected, and such growth is a normal part of a Christian pilgrimage; and for churches we hope this

story will spark a new passion to support those who go out on our behalf to proclaim the gospel.

"We consider it such a privilege to be able to tell his story today. He is a heroic character of epic proportions in an age that doesn't dare believe in heroes anymore," Curtis concluded.

The Christian History Institute is now preparing a full curriculum kit to accompany the film; the kit will be available in December.

For further information, write: Christian History Institute, PO Box 540, Worcester, PA 19490. Telephone: (610)-584-1893, FAX: (610)-584-4610. Those interested in putting on a premier of the film should contact Dorcas Hall at this office.

Huge teenage market may bring wave of violent movies

Dan Wooding

HOLLYWOOD, CA — The trend of family-friendly movies is about to change. Hollywood will soon be turning out more and more violent "slasher and gasher" movies to cater to the huge new "Baby Boomlets" market, and this could lead to more random violence by American teenagers.

This warning comes from Dr. Ted Baehr, founder and publisher of "MOVIEGUIDE," which many Christian leaders consider to be a highly authoritative family guide to movies and entertainment. Baehr describes Baby Boomlets as the teenaged children of Baby Boomers. The baby boom generation encompasses the years 1946 through 1964.

"For the last few years, family-friendly films have been doing increasingly better at the box office," said Baehr in an interview. "But now I believe that trend is about to change. The reason is, we now have the largest group of children of the Baby Boomers and they are turning into teenagers, with the viewing habits of teenagers." Baehr says that, according to recent media reports, the Baby Boomlets group is larger numerically (worldwide, about one billion) than the Baby Boomers.

Baehr, who is also the author of the recently published *The Media-wise Family* (ChariotVictor Publishing), says that it is teenagers who are most interested in horror, slasher and sexual films. "This is out of morbid curiosity and the reaction of confusing hormonal changes. A lot of research has been done which shows that the older one gets, the more one moves away from [such films].... Unfortunately, teenagers who are at their most vulnerable time of their lives tend to copy and mimic behavior that they see in the media."

Violence begets violence

Baehr thinks the spiritual effect of this trend on an increasingly secular society could be unsettling. "What kind of spiritual roots do these teenagers have and how are they going to react to the new wave of more virulently violent films?" he asks.

Christians need to be "very concerned" about the viewing habits of their teenagers, he insists. "Generally, parents think of teenagers as little adults, and in a way they are. But teenagers have a different stage of cognitive development. It's easier for them to join gangs and to commit violence. It's easier for them to react spontaneously and not consider the consequences of their actions."

"So Christian parents, like all parents, need to give their teenagers the help and wisdom to deal with the onslaught of pressures that are coming upon them. They are very intense at that age."

Baehr thinks there is some good news out of all of this. "Teenagers don't like to be manipulated — by their parents or the media — and so that gives you a persuasive lever: tell your children: 'If you don't want to be manipulated, you have to become smarter and not let your friends or the media manipulate your thinking or actions.'"

Dan Wooding is a British journalist who now lives in Southern California. He is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

Can't travel? See the world live on the 'Net

(religiontoday.com) A website called Internet Cameras provides a "live view" into interesting places of the world — Hawaii, Baja Mexico, Antarctica, Mt. Everest, NASA, Africa and more.

Created by a Christian school teacher, this website provides

exciting educational learning for kids and adults, linking to over 100 live cameras on location around the world. Web visitors can click on a spinning earth to go to any continent. Another click on a continental map and a surfer can virtually visit any area. View continental maps and

access "The World Factbook." It's a great way to learn geography, visit a mission field, or take a virtual vacation, say observers. View this website at: <http://www.internetcameras.com>

Church

Making love for our enemies a reality

Why we should pray and act for the suffering church

Brother Andrew

On Sunday, November 15, millions of Christians around the world will be participating in the International Day of Prayer for the Persecuted Church. We have to speak for the 200 million Christians worldwide who live under persecution and we have to speak against those oppressive regimes where atrocities still happen because we do not speak up enough as the church in the free world. We do not speak enough to God through prayer about the issue and we do not speak enough to and through our governments.

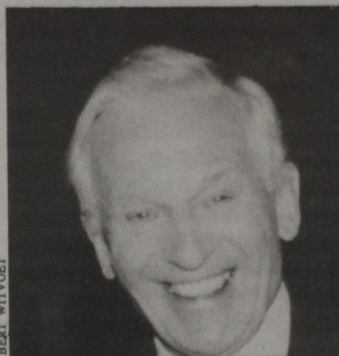
Around the world the situation is the same: those who suffer cannot cope without our help. But what is the solution? The Bible clearly teaches us it is forgiveness and reconciliation, bathed in prayer.

Recently I was in a Christian town totally destroyed in one

night by a wild Muslim mob, leaving 10,000-20,000 Christians homeless, seeing all their possessions destroyed. We had a big gathering of Christians and Muslims right afterward, and we spoke about forgiveness and reconciliation. Why? Because life goes on even during and after persecution! We have to look for those opportunities, not just the needs, not just the crises, but the opportunities and the solutions that God gives to those who are dedicated to him.

Picture of reconciliation

On that very same day I received a telephone call from the main Imam [Muslim leader] of that country. He said, "Brother Andrew, will you please come and pray with me? I am very sick." So I decided to take a local pastor with me who had just been released from prison; a man who had suffered



Brother Andrew

because of the Muslims. Together, along with other members of our Open Doors team, we went to see him.

There I explained exactly who Jesus is. I gave a testimony of my personal faith in Christ. Then I began to pray and I laid my hands on this Imam and as I was praying I felt a hand on top of my hand. It was the pastor who had just come from prison. What a perfect illustration of the teaching of Jesus: pray for those who persecute you.

Christians have an answer in

those situations, which the world does not know anything about. But as followers of Christ we must take a bold step: we must shed the "enemy image" we have of those who persecute us. Because the moment we have an enemy image of anyone, God's love can no longer work through us to reach them. We must pray for, and even love, those who hate us.

So in reality, the way we Christians live out their lives before others is the most powerful message we can share. It far transcends the words or methods we may try to employ to have an impact on a needy world in the face of the challenging question, "Who is God?"

We Christians must be able to point to our hearts and say, "Here is God! He lives in me. I'm willing to die for him. And I'm also willing to die for you because that's what he did for us on the cross at Calvary!" Nothing else will work in this age of confrontation unless and until every Christian is not only will-

ing to give his or her life, but one day actually does it.

So not only on November 15, but also on every day of the year, I challenge the Christians of the world to pray for their persecuted brothers and sisters, to act on their behalf and to live out the life of Jesus in this needy world around us. Only then we will see a radical change take place in the lives of people. Only then we will see the love of Christ replace the hatred of this world.

Brother Andrew, a Dutchman whose real name is Anne van der Bijl, made history during the early days of the Cold War when in 1955 he began "smuggling" Bibles into Communist Eastern Europe. His delivery of one suitcase of Christian literature to the suffering church in Poland was the humble beginning of Open Doors with Brother Andrew, now an international ministry which brings literature and much-needed assistance to Christians in 58 countries living in difficult circumstances.

CRWRC, World Vision commit funds, staff to hurricane aftermath

BURLINGTON, Ont. (CRWRC/WVC) — The Christian Reformed World Relief Committee (CRWRC) has committed \$200,000 to relief efforts in Honduras and Nicaragua in the wake of Hurricane Mitch.

That money brings to \$700,000 the total committed by CRWRC to fall disasters in the Caribbean, including destruction by Hurricane Georges.

CRWRC has staff in both Honduras and Nicaragua and has mobilized local organizations to handle short-term relief (food, blankets, clothing) as well as long-term needs.

In Honduras more than 70 per cent of the crops have been washed away. CRWRC's Disaster Response Service spokesperson Jacob Kramer says that a significant food relief effort involving a partnership with Canadian Foodgrains Bank will begin immediately, and will involve shipping grains and seed to the devastated areas.

CRWRC works in 30 countries in literacy, health education and sustainable development. Its disaster relief efforts are usually carried out in partnership with local groups and with the Canadian

Foodgrains Bank and the Canadian International Development Agency (CIDA).

Survival kits

World Vision Canada, the Canadian arm of one of the large Christian humanitarian organizations in the world, is also supplying food, blankets and

medicines to the area. It is also providing zinc roofing in towns like La Ceiba, on the northern coast of Honduras.

In Tegucigalpa, the Honduran capital, 120 World Vision staff and volunteers are packing survival kits with blankets, water and other necessities. In Nicaragua, El Salvador and

Guatemala aid workers are distributing basic food staples such as beans, corn and rice. Additional needs include powdered milk for smaller children, says a World Vision spokesperson, because local milk powder factories have stopped all production due to flooding.

Bible grabs headlines in Britain

Or is it headlines grab Bible?

LONDON (religionday.com) — Tabloids thrive in Britain. So perhaps it's no wonder that someone has thought to publish the Bible tabloid style. That someone is a man named Nick Page. Reuters reports that *Scroll: The Tabloid Bible* is written in ordinary language with provocative headlines styled after Britain's most popular tabloid, *The Sun*.

Headlines read, "Gotcha! Pharaoh's chariots drowned in disaster" and "Is that my donkey you're coveting? Adultery out as Moses gets commandments."

No disrespect to the Bible is intended, says author Page. "I am a Christian. The original Bible was written in everyday

language people could understand — just like *The Sun* is today," he notes.

The Church of England has no objections to the book. "It is

a very imaginative approach and I'm sure priests will want to use it in thought-provoking discussions with young people," a church spokesperson said.

Vatican examines the Inquisition

ROME (religiontoday.com) — The Vatican is examining the Inquisition. About 50 scholars are holding a three-day symposium to evaluate the Roman Catholic Church's culpability for crimes committed during the era, the Associated Press says. The meeting is part of Pope John Paul II's desire for the church to seek forgiveness for its sins before the year 2001.

"The church cannot cross the threshold of the new millennium without pressing its children to purify themselves in repentance for their errors, infidelity, incoherence and slowness," Cardinal Roger Etchegaray said recently. For more than five centuries, religious "police" tortured or executed non-Christians and those it found to be heretics.

Secular radio carries Thai gospel

THAILAND (religiontoday.com) — The gospel is heard on secular radio in Thailand. Far East Broadcasting Company has an agreement with a commercial station that broadcasts in six provinces. Christian programs are heard six days a week and about 1,300 people are responding to the messages by letter each month, Mission Network News said. FEBC workers conduct follow-up outreaches. The nation is 95 per cent Buddhist.

E-mail aids missionary work

(religiontoday.com) — E-mail is enhancing missionary work. Missionaries use electronic communications to plan strategies and share prayer requests in Muslim countries, where they mainly stay underground.

"Electronic mail is the lifeline of communication for missionaries all over the world," David Harriman of the mission agency Frontiers says. "In Muslim countries, where communication is more sensitive, electronic mail is absolutely crucial."

Bible Literature International (BLI) donated \$13,200 for four

laptop computers to Frontiers. The group has given solar-power units and transformers for missionaries in areas where electricity is unreliable or unavailable. "I think one of the things that's making such a major difference in the Muslim world ... is the increasing number of people who are praying," Harriman said. "The quality of information makes it possible for people to pray in a more informed way."

There are 1.2 billion Muslims and the ratio of missionaries to Muslims is about one to a million, BLI said.

Chinese house church leader arrested — again

BEIJING (Compass) — China's most defiant house church leader, 85-year-old Alan Yuan, was prevented from holding a church service on Sunday, August 23, and confined to his home on the outskirts of Beijing by security officers.

Authorities were annoyed at him for conducting an open air mass baptism of 300 people on August 1. His confinement also prevents American religious leaders from visiting him while they are in the capital.

The elderly pastor and his wife have consistently defied directives from Chinese authorities either to register their house church or disband it. Jailed in 1958 for 21 years, Yuan served his sentence for the very same reason he is under house

cally orthodox but shed the trappings of traditional Christianity, holding services in rented bars, schools, or church basements. Congregations are small, and people interrupt the sermon if they have questions.

Pastors have become "ultra-professionalized," and too much money goes to administer churches and not enough to help the poor, Murren says.

Murren leads congregations in four cities, arriving in time to preach a sermon and head for the next church. He takes no salary, and makes a living from consulting and speaking engagements. His music director is Gary Verrill, who has played with groups such as Taj Mahal and the Steve Miller Band.

My congregation just completed an extraordinary project. On the night of October 31st we conducted a Psalm Festival, a vigil during which we sang and prayed our way through all 150 psalms. We started at 9 o'clock in the evening, and we sat down to breakfast the next morning at 8:30.

In the course of the night, we used every approach we could think of to pray the psalms. We chanted, sang, metrical hymn settings, listened to choir anthems and choral readings, recited texts responsively, repeated praise choruses, processed around the sanctuary singing....

Our goal was not to perform a stunt, mindlessly rattling our way through the text, but rather to hear and pray the words of each psalm. The deeper goal was to increase our knowledge of the psalms so that they might become the language which structures our interior lives of prayer and the language of our community life.

Practising the scales of rejoicing

We have spent months preparing and rehearsing for this festival. We learned new settings of the psalms. We carefully compared texts, and made decisions about how best to express the meaning of each psalm.

We integrated the psalms more fully into our Sunday morning worship and into our Thursday communion service. We have been exposed to ways of singing the psalms which come from traditions with which we were unfamiliar until now. In all of this we tried, in the words of Psalm 89, to "learn the festal shout."

As W. H. Auden says: "The Spirit must practise its scales of rejoicing." It takes preparation, study, repetition and rehearsal to learn the psalms well enough to express them as our own prayer.

'Work and pray'

In my family the story is told of my grandmother going into labor with her youngest child while on the mission field in China. In those days before the current insistence on natural childbirth, she received a good deal of anesthesia. Under the influence of the drugs, with all inhibitions lifted, my grandmother's true inner life was revealed.

She sang the psalms. My grandmother knew the festal shout. She knew the words; she knew the tune; she knew the relevance and truth and meaning of the song. She had so fully internalized these songs, the landscape of her inner life was so defined by them, that it was natural to use the psalms to express and pray about what was happening to her.

In the course of our Psalm Festival, many

different people served as readers. Afterwards, our music director and I were discussing the differences between how people read. Everyone who participated read well. They all understood the text. They articulated clearly. They were expressive and even compelling. But there were a few readers — usually older people — whose reading had particular power, who somehow made clear how completely they believed what they were saying.

When one of our elders read the words "I have been young, and now I am old, but I have never seen the righteous forsaken," all of us listening knew those were not just easy words to her, but that she has built her life on that belief.

When our pastor's wife, whose nephew died in a tragic accident just last month, read the words "Weeping endures for the night, but joy comes in the morning" and was able to smile at us as she read, we knew those words were true.

Fullness of human experience

What was especially striking about the experience of praying the entire psalter in one night was seeing again how the fullness of human experience is contained in these prayers. Every feeling any of us brought to the evening found expression at some point. Doubt, anger, joy, exhaustion, praise, thanks, relief, confusion, confidence, anxiety — everything is there. The psalms give us the language we need to take all those experiences and feelings and hand them to God. But in order to do that, we need to really *know* the psalms, so that we have those words at hand to draw on as we need them, the way my grandmother had them at hand while she was in labor.

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Fullness of human experience

Feature

No earthly reason to disbelieve

Barry Baldwin

With regard to the still steady flow of books and articles on Jesus revisionism, there is one very simple historical tack that can be taken, but rarely is.

There is no reason whatsoever to disbelieve in the earthly existence of Jesus Christ, for the good and simple fact that this was never questioned by the hostile pagan writers who mention the matter in the first 200 years or so after his life and death. It is true that there are only a few such secular references in these early centuries, thanks to pagan lack of interest and (perhaps) later church censorship of offending passages. But none of them question the historicity of Christ.

The first one, admittedly, is a bit of a puzzle. In his *Life of Claudius*, the biographer Suetonius says that that emperor expelled the Jews from Rome during his reign (AD 41-54) because they were constantly rioting at the instigation of Chrestus. There are those who think this does not allude to Christ, but to some rabble-rouser — Chrestus is a common enough name for a slave or ex-slave. But in that case, we would have expected Suetonius to say who the fellow was, at the very least to introduce him by the words 'a certain.'

Thanks to the later writer Ter-

tullian, we happen to know that Chrestus was a common error for Christus. On this reckoning, Suetonius (who elsewhere praises Nero for persecuting the Christians, though, interestingly, does not connect this with the burning of Rome) both accepted the existence of Christ and assumed his readers needed no further information or argument on the matter.

No skepticism from Tacitus

Writing around the same time as Suetonius (early second century), the historian Tacitus does make the connection between the fire and the persecution. Looking for plausible scapegoats to allay the suspicion that he was the arsonist, Nero plumped for the Christians. Incidentally, in Latin, the suffix *-ianus* here implies devotion to a particular individual.

Now, you could hardly have a less sympathetic witness than Tacitus, who explicitly says (*Annals* 15.44) that Christianity was one of the new and degraded superstitions at Rome and that its adherents deserved the punishments inflicted upon them — these included being thrown to wild beasts, crucifixion and burning alive. But he has no doubts about Christ, stating in a crisp, matter-of-fact way that Christ



"He lived, he died, he rose"

Etching By George Langbroek Of St. Catharines, Ont.

was executed by Pontius Pilate during the reign of Tiberius.

A friend of Tacitus, the younger Pliny, had trouble with

Christians in the Eastern province of Bithynia while he was governor there. We still possess his letter on the matter of the emperor Trajan, along with the latter's reply. Pliny looked into the affair carefully, concluding (like Tacitus) that Christianity was nothing but a degenerate novelty, including, among other things, female officials he says were called deaconesses. His key discovery was that Christians would meet on a fixed day, before dawn, to chant songs in honor of Christ as if to a god (I have kept Pliny's actual words here). It never occurs to Pliny that these sectarians might be deluded fools who followed a hero who had never actually existed.

Crucified sophist

Somebody who did call them deluded fools was the mid-second century Greek satirist from the East, Lucian. But not for believing in an historical Christ. Lucian has quite a lot to say about Christians in a pamphlet he wrote against what

we might oxymoronically call a genuine charlatan named Peregrinus, a character who would not be out of place among Sunday morning televangelists.

This Peregrinus had fed greedily on the Christians, whose kindness and generosity he exploited before moving on to fresh victims. The point is, Lucian calls the Christians stupid because of their belief in personal immortality. He accepts Christ as an historical figure without any question, dubbing him the sect's first law-giver, that crucified sophist (Lucian's words) whom they worshipped.

It was around this time that a certain Celsus penned his *True Doctrine*, apparently the first pagan literary effort to combat Christianity on intellectual grounds. The work survives only in the paraphrases and quotations in the Christian refutation of it by Origen in the third century. But it is clear enough that Celsus worked on the assumption that Christ did exist, since he dismissed the New Testament miracles as magic tricks which Jesus had learned in Egypt.

Missed their chance

To be on the safe side, I leave out of the reckoning the first-century Jewish historian Josephus, since the reference to Jesus as the Christ in his book *Jewish Antiquities*, and the detailed account of the ministry and crucifixion of Christ in his other work, *The Jewish Wars*, in the Salvonic (not the Greek) text, are branded by some (not all) commentators as Christian interpolations.

The overall point is, had any of these hostile sources thought there was the slightest chance of denying the fact of Christ's earthly existence, why ever did they not take it? The statement of Augustine that enemies of the church preferred to attack Christianity rather than Christ would suggest that he knew of no such attempt that might now be lost to us, and is borne out by what remains of the third and fourth century anti-Christian writings of the philosopher Porphyry and the Roman emperor Julian.

Dr. Barry Baldwin is professor of classics, emeritus, at the University of Calgary. He has published 12 books and 600 articles on Greek/Roman/Byzantine history, language and culture.

Why this article is necessary

Barry Baldwin

Some impetus for the silly attempts to debunk Jesus Christ as an historical figure stems from the ancient heresy of Docetism. The ideological pot was evidently simmering in the 18th century — see for example, some exchanges in Boswell's *Life of Johnson*. D.F. Strauss' *The Life of Jesus* (1835) also engages the question. Then there was the crude Marxist effort of K. Kautsky in *Foundations of Christianity*, to "prove" the key pagan mentions were church forgeries.

We also had the German Sceptics' School, represented or reflected in the writings of R. Bultman, G. Bornkamm, E. Haenchen, & W. Schmiedel.

In the 1960s, there was the absurd *Sacred Mushroom & The Cross*, by John Allegro (see pp. xviii + 193f). A major denier of Jesus Christ on earth is G.A. Wells, esp. his *The Historical Evidence for Jesus* (1982); cf. his earlier *Did Jesus Exist?* and *The Jesus of the Early Christians*.

More recently, there is R. Lane Fox's *The Unauthorized Version: Truth & Fiction in the Bible* (1994). E.P. Sanders wrote his *The Historical Figure of Jesus* (1994) to try and counter this notion; cf. Geza Vermes' review in the *TLS*, March 25, 1994.

The continuing nuisance of the idea is reflected in magazine and newspaper articles, e.g. Martin Levin, *Globe & Mail*, April 13, 1996; David Van Biema, *Time* April 8, 1996; John Elson, *Time*, Dec. 18, 1995.

In cognate matters, Enoch Powell (the British politician and Greek scholar) denies the Crucifixion in his *Evolution of the Gospel* (1994), while Judas Iscariot's portrayal in the New Testament is argued out of existence by Hyam Maccoby: *Judas Iscariot & the Myth of Jewish Evil*. See also M. Grant, *Jesus: a Historian's View of the Gospel*, 1977, which offers a sober round-up of the debate to that time.

This sampling will show the unfortunate need for my essay on the subject.

Society

Out of the cold

Reminiscences of a winter's night at Queen St. Baptist Church

Arien Vlaar

It's 5:30 on Saturday night, and the mean streets are dark and almost deserted. Taking off my waterproof gloves and my down-filled ski jacket, I thankfully enter the well-lighted, warm atmosphere which would be my home for the next few hours. I am welcomed by the kitchen volunteers whom had spent the afternoon preparing the evening meal of chili, buns, fruits and desserts and coffee, and although I have already eaten, I grab a coffee and a donut. So easy! I had just left the comforts of my own home and family, and was welcoming the promise of a busy evening.

The bitter, unrelenting winter's cold had ensured a busier than normal time, but as volunteers, we were stunned by the initial rush of guests when the doors open at 6 o'clock. Within the first half hour, 60 men, women, teenaged girls and boys, and even children, streamed past the welcome desk, desperate for warmth, for food, and finally for community.

By the time this night would end, meals would have been served to some 130 persons, and some 25 would be sleeping, fully clothed, on a cushioned vinyl mat with a blanket along the walls of the church basement fellowship hall. The average amount of 'personal space' which each sleeper enjoyed would be no more than 3 feet by 7 feet, about 20 square feet. The privacy afforded each sleeping guest was a two foot strip of tile flooring between each mat. This would be their home until morning.

The dining room, which of necessity also serves as the sleeping room, is a hive of activity as volunteers visit from table to table, ensuring that the immediate physical needs of each guest are being looked after. A few persons, who are too cold, too exhausted or too discouraged to eat or socialize, simply curl up on any available mat and fall into an exhausted



sleep under the bright fluorescent lights, impervious to all around them.

Our hungry guests are enjoying the meal and its inner warming. Some are already involved in animated discussions or card games, while still others are catching up on the local news in the papers. There is a steady flow of guests in and out of the hall. I recognize many of them, though new faces seem to appear each week.

Worldly goods in a shopping cart

There is a woman of about 40 whose hatred for men is worn like armor, and whose anger and bitterness is never far away.

There is a woman who could be someone's grandmother, and probably is, carrying all of her worldly possessions in a two-wheeled shopping cart, shaking off the cold and snow. She smiles to me in greeting.

A regular visitor, a man, has arrived but is in terrible shape. He has been treated at the hospital for head lice, but is unable to control the itch and has torn the scabs from every spot. Paper towels are stuffed into his collar

to absorb the blood which mats his hair and is dripping into his neck. I see him being led to a cot by a volunteer whom he allows to patiently and gently clean his bloodied scalp. He moans softly as she ministers to him. He never speaks. Weeks later, after not seeing him for some weeks, we discover that he is being cared for in a local convent.

Someone whom many of us recognize and love, he of the

pray that he is OK, and find out only later that he is being cared for in hospital.

There is a young woman, pregnant and scared — again. Her other children have been given up to Family and Children Services. She is not yet 25.

Coming in now is a shy man of about 60 who eats little and is uncomfortable in this environment. His need, however, takes precedence over his fear. Tonight, at his usual request, his

Written in their eyes and their voices are histories of abuse, betrayal, pain, loss, unacceptance, self-destruction, failure; of life. Written on their bodies and their clothing is the story of their daily battle for survival.

overloaded shopping cart, has yet to arrive. Was it only last week he showed some of us volunteers the beautiful black and white photographs of his own face, taken by an unknown benefactor, developed and given to him as a gift? His pride in the photos was palpable. I silently

mat will be placed as far as possible away from others. Tonight, unfortunately, this won't be far.

There is a whole family — parents and their children. The mother tells me that they refrain from coming unless absolutely necessary, as there are others who need the assistance more.

She plays a little on the piano and afterwards is gracious in offering thanks to us for doing God's work among this marginalized population. I never see them again.

Histories of pain and loss

A rainbow of emotions fill this room. There is a sharing of stories and experiences of the day and week as our guests work out their tenuous and often temporary relationships with one another and with life.

Written in their eyes and their voices are histories of abuse, betrayal, pain, loss, unacceptance, self-destruction, failure; of life. Written on their bodies and their clothing is the story of their daily battle for survival.

Are not some of these histories ours? Are their stories so foreign to us? Does not the waging of war between the armies of hope and despair in their lives find some resonance in our own?

These are our sisters and brothers, our children, our parents, even our grandparents. These are our neighbors and the aliens within our gates. These are the wounded, walking among us.

Oh, and yes! This is St. Catharines, Ontario. Each night of the week, from November to April, in one of the seven host churches, the Out of the Cold program offers a haven from the harsh reality of life for the homeless and near homeless, for those who are forced to survive on the absolute fringe of our sanitized, safe, sheltered society. They are, for the most part, invisible to us, and yet, their spirits cry out to ours for solace, dignity and respect. We will hear them if we but listen.

Well, it's 11 o'clock and the overnight volunteers have just arrived. I feel very thankful about the freedom I have been given to return to the comfort and security of my own home and family. I reflect on the fragility of the barrier which separates these two very different worlds.

What can the rest of us do? Pray for the guests, the volunteers and the program. Offer winter clothing. Donate generously. Give of time. Dare to risk personal comfort.

God will surely bless every effort.

Arien Vlaar is an estimator for a construction company. He lives in St. Catharines, Ont.

Opinion

Beware of taxing tactics by Corban and CCCC

Wietse Posthumus

Two stories in the Oct. 9 issue of *Christian Courier* bear the headlines "Changed Definition of Charitable Giving Threatens Christian School Supporters" and "Christian community could lose billions, agency claims." Those fighting words effectively summarize the allegations and innuendo the stories attributes to Corban Charitable Trust (Corban) and the Canadian Council of Christian Charities (CCCC). I believe the stories, the allegations and the innuendo warrant a closer examination.

Paying and calculating taxes is a complex business, and certainly a laudable part of the tax process is the vigilant enterprise of ensuring that we do not pay more than what is fair and just and in keeping with the law of the land.

"I doubt that Revenue Canada is targeting Christians at all. But if it is, I believe it might well be because the Christian school community has been too aggressive."

However, I disagree entirely with Hoekstra's sentiments that Revenue Canada is "targeting Christians because they are not known as being aggressive." I doubt that Revenue Canada is targeting Christians at all. But if it is, I believe it might well be because the Christian school community has been too aggressive.

I don't blame the Hoekstras of the community, perhaps they are victims; but I am dismayed when our leaders, consultants and agencies promote positions that are questionable and irresponsible at best. I share the comments attributed by CC to John Vriend. In my opinion Dr.

Vriend correctly raises the spectre of Christian enthusiasm (greed?) gone amuck. His reference to "devious" conduct and "money-laundering schemes" is not far off the mark.

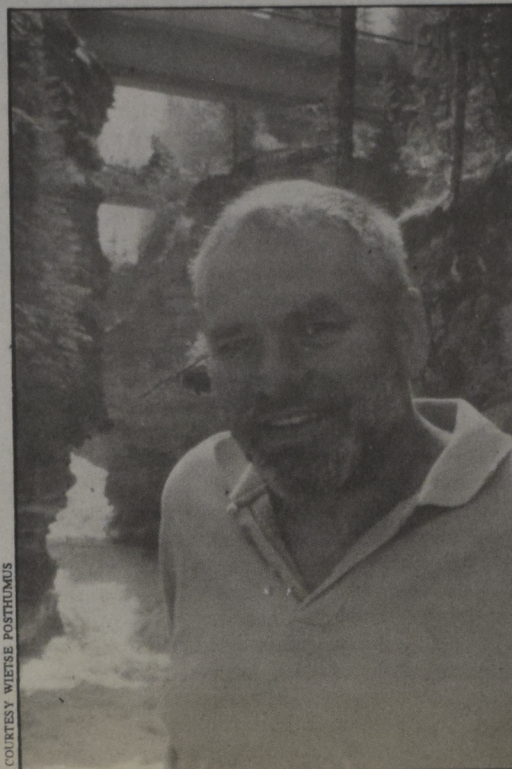
The letter of the law

The Income Tax Act provides that a taxpayer is entitled to certain tax credits or concessions for gifts made to registered charities. Now, I believe, most of us know naively and intuitively what constitutes a gift — but a clear written definition can be surprisingly difficult to achieve.

If Revenue Canada has resorted to the phrase "detached, disinterested generosity," I believe it may have done so out of an abundance of caution and to discourage "certain flow-through practices which are clearly outside the intent of the law" and to make it abundantly clear that there must be an arm's-length relationship between the charity, the donor and the contribution.

Most people, I believe, can appreciate the distinction between a contribution made to a church of which the donor is a member and the contribution to a school attended by the donor's children. The phrase "detached, disinterested generosity" may be unfortunate wording to describe what does or does not constitute a charitable gift for tax purposes, but it should be noted that these words do not by themselves constitute any definition used by Revenue Canada.

In my opinion the alleged "new definition" complained of by Corban and CCCC are part of Revenue Canada's response to the apparent and transparent schemes resorted to and promoted by these and other organizations. The programs and methods endorsed and advocated by Corban and others,



COURTESY WIETSE POSTHUMUS

Wietse Posthumus

while perhaps ingenious to some degree, are in my opinion schemes designed to avoid and defeat, if not the letter of the law, certainly the spirit of the law.

Inflaming, frightening the community

It could be said that the Chris-

tian school community has been divided and that some taxpayers, perhaps duped by such schemes as those promoted by Corban, have ignored at least the spirit of court decisions and have played fast and loose with the "cost-per-pupil" concept.

The common purpose of the various schemes is to gain a tax advantage for the parent with children in attendance at the school. An intervening entity (foundation or corporation) is used to receive contributions from the tax-

payer (parent) and to funnel, channel or transfer these same contributions, whether by grant, voucher or outright donation to the school attended by the taxpayers' children. To the extent that these payments, vouchers or donations represent contributions by the parent claiming a corresponding tax

credit, the exercise is, I believe, seriously flawed.

The various schemes tend to rely on a strict and narrow interpretation of every word and phrase of the taxing language when it suits the purpose. However, in this instance, I believe Corban and CCCC have given

"Such schemes as those promoted by Corban, have ignored at least the spirit of court decisions and have played fast and loose with the 'cost-per-pupil' concept."

the words "detached disinterested generosity" a wider meaning than intended in context. This wider meaning they have attributed to Revenue Canada as its new definition of charitable giving. The result has been to inflame and frighten the Christian community sufficiently to encourage it to contribute millions to a "legal trust fund."

Disguised contributions

Raising funds to assist Christian schools and parents with children in attendance at these schools is an admirable and worthy undertaking. But when the object is to disguise the tax payers contribution for the education of his or her children

What is a charitable gift?

Wietse Posthumus

Revenue Canada states that in law a gift is defined as:

"A voluntary transfer of property where the donor receives no benefit or valuable consideration in return. The transaction may not result directly or indirectly in a right, privilege, material benefit, or advantage to the donor or to a person designated by the donor. Any legal or moral obligation on the donor would cause the donation to lose its status as a gift." (Church & The Law Update, Sept. 1, 1998).

In 1997 Revenue Canada published information bulleting IT 110R-3 which included the following additional clarification:

15 (f) "... [D]onations subject to a general direction from the donor that the gift be used in a particular program operated by the charity are acceptable, provided that no benefit accrues to the donor, the directed gift does not benefit any person not dealing at arm's length with the donor, and decisions regarding utilization of the donation within a program rest with the charity."

Admittedly this provision does lead to questions that need to be addressed and answered. Some concerns have already been raised and Revenue Canada has indicated a willingness to discuss both real and perceived concerns on this matter, as evidenced by the following excerpts from a letter written by Carl Juneau, assistant director of the Charities Division of Revenue Canada:

"...With regard to paragraph 15 (f) of Interpretation Bulletin IT-110R3, Revenue Canada has had to take a cautious approach in succinct public pronouncements about directed gifts. To say otherwise would have been to give free reign to those who would take tax receiving policy beyond its limits, and thereby encourage certain flow-through practices which are clearly outside the intent of the law. I will be the first to recognize that there are special cases where a gift for a named beneficiary can be deemed valid. However, these cases are an exception to the rule on tax receiving, and they will usually turn on the facts..." (Church & The Law Update, Sept. 1, 1998).



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Opinion

and cloak it in terms of a charitable gift, there is, I believe, a problem, and we should be able to recognize it.

If such an organization has a proposal that it seriously believes to be workable and justifiable, why not submit it to Revenue Canada for a prior ruling? I suspect that Corban and those promoting similar schemes have purposely steered away from obtaining a prior ruling, leaving the merits of the scheme to be debated at some later date when Revenue Canada gets around to investigating the program.

Well, Revenue Canada finally got around to Corban, with the result that the Hoekstras and others have been re-assessed and the minister has revoked Corban's charitable status. We can only hope that the conduct of Corban and CCCC will not threaten the relatively generous tax treatment accorded to Christian school supporters to date, nor jeopardize the charitable status of other organizations.

Dick Kranendonk, who appears to be a mastermind of Corban and at CCCC, is quoted as saying "Corban is no longer in business because of this." Presumably this refers to the al-

leged changed definition of charitable giving. However, the notice of intention to revoke Corban's status as a registered charity gives the following as one of the reasons for provoking that status:

"Corban has improperly used its receipting authority as a registered charity to circumvent the limits of the Act with regard to the deductibility and transfer to a supporting person of tuition payments and related education expenses."

The full reasons appear in a 22-page letter from Revenue Canada. This letter is now part of the public record as schedule "A" to a Notice of Appeal filed in the Federal Court by Corban Charitable Trust, file number A293-98.

\$3 billion scare

Finally, I want to distance myself from the alarmist attitude presented by CCCC. The suggestion that Canada's Christian community could lose three billion dollars a year coupled with the organization fund raising of \$2.5 million for a legal trust fund, is, in my opinion, unwarranted and unreasonable. I would urge taxpayers to think

twice before committing their funds to this type of fear fundraising.

I ask: what is a "legal trust fund" anyway, and who are the beneficiaries? I also wonder what corporate authority CCCC has for establishing such a fund in the first place, and what will happen to the multi-millions collected should the predicted onslaught by Revenue Canada against the cause of Christ fail to materialize.

I agree that the phrase "detached disinterested generosity" is not a felicitous choice of words to help describe what does or does not constitute a charitable gift. But to quote these words out of context is a gross misinterpretation.

Corban and CCCC have managed to elevate the phrase into a new rallying cry — shifting focus from Corban's disgraced grant program to an alleged sinister plot and plan by Revenue Canada to wage tax war on Christian causes at a cost to the Christian community of as much as \$3 billion a year. Not aggressive you say? My foot! Mr. Kranendonk claims to already have \$1.5 million set aside to wage an imaginary war!

The Christian school movement is very dear to our community — thousands of people have sacrificed much, and hundreds have labored for little financial reward. The struggle (the good fight) for equality of treatment, for financial assistance for Christian schools in Ontario, has been a long and discouraging struggle. The community has been faithful, but the province has not responded. Understandably there are those who feel justified in finding and using every advantage offered and proposed to alleviate the financial burden.

There are coincidental tax ramifications, but the problem is not in the first place, or even at all, a tax problem, and I fear we have taken the fight to the wrong arena. This is unfortunate, for in addition to presenting a questionable witness, we run the risk of receiving a less favorable tax treatment in the future.

Wietse Posthumus is a lawyer who has his own practice in Toronto. He also represents the Canadian branch of the Christian Reformed Church when needed.

A brief history of the tax treatment of Christian school supporters

Wietse Posthumus

In the 1960s, Revenue Canada adopted a policy of treating payments made by parents for the religious instruction part of the education of their children as being tax deductible ("Religious-Secular" policy).

By the time Revenue Canada turned its attention to the Christian School community, it discovered that a substantial number of parents (taxpayers) were claiming their entire contributions to the school attended by their children as charitable gifts. Revenue Canada questioned this practice and referred the community to its "Religious-Secular" policy with respect to education.

In true Reformed style, the Christian school community embraced this policy while proclaiming that "all of life is religion" and all instruction in a Christian school is religious instruction. Accordingly, the total cost of Christian education, they argued, should be tax deductible.

Not surprisingly this is not exactly what Revenue Canada had in mind when it formulated its "Religious-Secular" policy, but the Christian school community maintained its position and took principial objection to Revenue Canada's attempts to have schools present a set of divided costs along the religious/secular lines.

Skirting the impasse

Out of this impasse Revenue Canada developed the "cost-per-pupil" approach to be applied to schools and supporters unable to accept the religious/secular separation. By this approach Revenue Canada maintained that only the amount paid by a parent over and above the "cost-per-pupil" of operating the school could be treated as a gift. Some Christian school supporters continued to resist, while others worked with Revenue Canada to reach some acceptable solution using this admittedly vague and open to

interpretation "cost-per-pupil" approach.

The approach taken by Revenue Canada is assessing the amount of the "charitable donation" to Christian Schools was implicitly sanctioned by the Federal Court, Trial Division in the case of Zandstra 74DTC6416.

In 1975 Revenue Canada formalized its "cost-per-pupil" policy in Information Circular 75-23. To the best of my knowledge, Revenue Canada, in its application of this policy, has consistently given favorable treatment to the taxpayer by generally accepting a low "cost-per-pupil" figure, thereby treating a generous portion of the total contributions paid by taxpayers as a tax-deductible gift.

The "cost-per-pupil" concept clearly set the stage for compromise agreements. Perhaps the concept is not binding on either of the parties — but, in my opinion, the Christian school community could do far worse.

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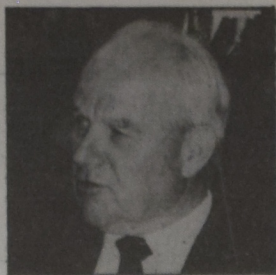


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Rev. Jacob Kuntz

A sabbatical' on a
controversial issue

John Congram, editor of the Presbyterian Record, called attention to the fact that six church leaders from the Presbyterian Church (U.S.A.) had issued a statement calling for a sabbatical on the questions of ordination and human sexuality. He wonders whether that would work in his own denomination: the Presbyterian Church in Canada, where this particular issue has been debated for some 20 years.

"I suspect a call in our own denomination for a sabbatical period would be met with rejections. Both those who would like to see the issue removed from the church's agenda and those who see it as a justice issue of the same genre as the emancipation of the slaves or the ordination of women would be unhappy.

"However, while we continue to study and learn, will those committed to change or to no change allow the rest of us to get on with some other things that are in danger of serious neglect because of this debate? The flames initiative adopted by our church at the past Assembly, which suggests our energies be directed in specific areas for the next six years, would provide a reasonable period of a sabbatical from legislative activity regarding this issue.

"Presbyterians tend to be people who like the middle way, rejecting extremes of either the right or the left. Forced to choose between either extreme makes many of us uncomfortable. In June, the General Assembly struggled to come up with a middle way regarding St. Andrews, Lachine, Que. Given the circumstances, I believe it did the best it possibly could for everyone involved. We can still take seriously the passionate views held by many in our church on this subject while honoring the clear and decisive decisions made by recent general assemblies.

"After the 1971 Presbyterian Congress in Guelph, Ont., the theme speaker, Albert vanden Heuvel of the World Council of Churches, wrote a letter to the 650 delegates, reflecting on his

experience. Among his concerns was the polarization in the Presbyterian Church: 'How groups with different approaches to the questions of faith tend to speak about each other with bitterness and rather hard judgments....' He went on: 'When people who always agree live together, it is no good news; but when people who have little in common still profess to belong together, the world pricks up its ears.'

Treasures in heaven

In general Reformed people are leery of jokes and stories about heaven and about Peter as gatekeeper. However, we do not expect that a story in Catholic Register of Sept. 28 (told by Father Raby) will create much opposition. It refers to Jesus' word in Matthew 6: "Store up for yourself treasures in heaven"; and that "did not mean stocks and bonds — and certainly not the Canadian dollar. They don't win credit points in the new life."

"There was this man who worked hard, became wealthy, but was also very generous with his money, a fine Christian, very supportive of his parish church and all its works. He thought it just wasn't fair that he was forced to leave everything behind. After all, he did what God expected of him, using his talents to make money and using the money to help the poor and works of the church. So he complained in prayer, asking that he be allowed to take some of his hard-earned wealth with him.

"Well, the Lord heard his prayers, acknowledging his hard work and generous spirit and said he could bring one valise with him. So the good man converted his assets into gold bars, locked them in a large valise with instructions that it be buried with him. And so it was.

The Catholic Church after John Paul II

It is a well known fact that the Catholic New Times is not always happy with Pope John Paul II. An article in the Sept. 27 issue (by Don MacLellan) says that under John Paul's tenure

the vision of John XXXIII was "systematically dismantled" and that this Pope is not "in touch with the things of our daily lives. Yet the writer looks to the future with hope.

"The church faces a new age, one in which she will need to speak a word that has meaning in the lives of people overwhelmed by the complexities of their world. To be relevant, that word needs to be less preoccupied with doctrine and more with unconditional compassion and reconciliation.

"If the church is not an agent of hope, then she is only one more encumbrance to a people already overburdened. She has had the privilege of experiencing in this present age a council of renewal that offers her another chance to be meaningful. In that council, every level of the church has been reformed, save one — the hierarchy. It may be that the concerted effort of the Vatican in recent years to impose its will upon the Church Universal is a vain attempt to drown out the distant sound of Joshua's horn. This is a futile effort. It matters little how vehemently one insists the pope is infallible if the audience has stopped listening.

"If there is frustration and disappointment in the words

expressed here, it is because the church has been my life. I saw no greater calling than to be a messenger of hope to people whose lives were fragmented but who needed to believe there was reason to hope. In a church whose liturgy and spiritual life were becoming increasingly mediocre, often in the hand of clerics who were abusive on many levels, I, like many ordained in the spirit of the Second Vatican Council, had hoped to speak a credible word that would encourage the people I was called to serve to trust in God's love for them.

"As a priest, I have watched as men and women found their voices and took their place as collaborators in the building up of the church. It is a new age! I also have watched the repeated suppression of the abundant gifts of lay people because they did not fit the clerical model of

a church resistant to change. It is still a dark age!

"The Catholic Church of the next millennium will be simpler and humbler. It will be shaped by men and women whose baptism is respected and honored. It will be a community of inclusion where those already judged enough in their lives will find hospitality amongst those who have more important things to do than to stand in judgment of one another. It will be a church that embraces the hope and possibility of those courageous few who, in the Second Vatican Council, trusted the reform was not a pejorative term but the clarion call of the Spirit — and that renewal had everything to do with the prophetic will of God. It will be all of these things, or ...it will be irrelevant!"

The true church

In Presbyterian Record of October we found this quote from Walter Bryde: "The true church belongs to no age and no country, is conditioned by no climate and, in the hearts of believers, is supreme over all patriotisms or loyalties of any kind which receive the attention of people."

John Stackhouse from Regent College in Vancouver wrote a column about "Finding the one true church" in the Sept./Oct. issue of Faith Today. He noticed that the apostles never told faithful Christians to leave apostate churches like in Corinth, Galatia, Laodicea, but always encourage them to work for revival. He concluded with the following comments:

"It may be instructive as well to consider that many of the heroes of the Protestant reformation and renewal — among them Wycliffe, Hus, Luther, Calvin and Wesley — did not leave the churches that had raised them in order to start better ones. They were separated from their churches against their wills by excommunication.

"As we look around at Canadian churches today, to which pure communion shall we flee?

"Are the Pentecostals or Greek Orthodox believers free of pride? Are the Mennonites or Christian Brethren innocent of self-righteousness? Do the Presbyterian or Christian & Missionary Alliance churches unflinchingly treat everyone the same, regardless of worldly status? Is there no gossip in the Salvation Army, no party spirit among the Baptists, no power-playing politics in the Evangelical Free

Church, no worldliness among the Nazarenes, no Gnosticism among the charismatics?

"Archbishop William Temple once wryly confessed, I believe in one holy, infallible church — of which I regret to say that at the present time I am the only member."

"Perhaps we should follow the truly biblical pattern of loving, serving, and yes, enduring the church in which God has located us, for all its faults. That is simply to say, to love, serve and endure the church — Anglican or Baptist, United or Pentecostal, Roman Catholic or Mennonite, Orthodox or Methodist — the one church whose loving, serving and enduring Head is Christ."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

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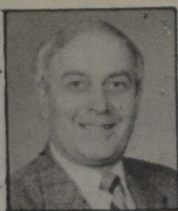
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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p> <p>Our new e-mail address: ccadpromo@aol.com</p>	<p>DYKSTRA:</p>  <p><i>Congratulations to Maaikje Dykstra on her 80th birthday!</i></p> <p>"The joy of the Lord is my strength." With great joy and thankfulness to the Lord we wish to announce the 80th birthday of our mother, Beppe and Oer Beppe</p> <p>MAAIKE DYKSTRA (nee DE HAAN)</p> <p>Her thankful children, grandchildren and great-grandchildren:</p> <p>Chuck & Corrie Dykstra Mary & Len (Aaron, Desirae), Sanya & Al (Lia, Monique, Helena), Eneka & John (Felicia, Mitchell, Sean), Joel & Janice (Christina, Sjouke), John Michael & Rebecca (Maaikje)</p> <p>Frances & Mike Bylsma Marjorie & Rob, Brian & Vickie, Mark</p> <p>Al Dykstra Renee & Mike (Brayden, Kevin), Al Marty & MaryAnn Dykstra Martin, Amanda, Nicolai</p> <p>Teresa Shepherd Dr. Jason Shepherd Vanessa & John</p> <p>Shirley & Brian Stouck Lynda, Daniel, Erin</p> <p>Ray & Joanne Dykstra Joseph, Raymond, Thomas</p> <p>Frank & Gail Dykstra Kendle</p> <p>George & Donna Dykstra Kristen, Lucas</p> <p>Bob & Lorraine Dykstra Angela, Sarah, Jordan, Kalie</p> <p>Greta & Brian Spielmacher Wendy Dykstra</p> <p>Jane & Gerard Dawe Veronica & Garry Warden</p> <p>Edward Dykstra</p> <p>There will be an open house in her honor on Saturday, Nov. 21, 1998, D.V., at Heritage Christian School, 2850 Fourth Avenue, Jordan, Ont., from 1-4 p.m. See you there!</p> <p>Address: 4133 Reg. Rd. 81, Beamsville, ON L0R 1B0</p>	<p>1953 November 10 1998</p> <p>With joy and thanksgiving we announce the 45th wedding anniversary of our parents and grandparents</p> <p>OKKE and NITA BOUMA (nee OPTENDREES)</p> <p>Congratulations and love from:</p> <p>Anne & Bert Langendyk Gregory, Jeremy, Patricia, Crystal Roger & Yvonne Bouma Michael, Clarke, Caroline Teresa & Ronald Buschman Brendon, Colin, Danielle Caroline & Richard Morsink Hendrik, Terrance, Annelies</p> <p>A family celebration was held in August 1998, at Niagara Falls, Ont. Best wishes to: 700 Wilson Road North, Suite 360, Oshawa, ON L1G 7T5</p> <p>1958 1998</p> <p><i>Great is thy faithfulness.</i></p> <p><i>It is with great joy and thanksgiving that we announce</i></p> <p><i>that we have been married for 40 years</i></p> <p><i>some with happiness, some with tears.</i></p> <p><i>But as we walked hand in hand as husband and wife</i></p> <p><i>God was the stronghold of our life.</i></p> <p><i>Five children came along the way,</i></p> <p><i>They were a blessing to us each day.</i></p> <p><i>When ten beautiful grandchildren we were given</i></p> <p><i>they made life fun and worth living.</i></p> <p><i>November 14 is our special day</i></p> <p><i>we think we should celebrate.</i></p> <p>BILL and HENNY HUIKAMP together with their children</p> <p>Gerald Huiskamp — Cloyne, Ont. Jane & Jim Hoogsteen — Courtice, Ont. Joanne & Roy Ten Wolde — Wellington, Ont. George & Kathy Huiskamp — Bloomfield, Ont. Henry & Barb Huiskamp — Bloomfield, Ont.</p> <p>invite relatives and friends to join them for an evening of celebration on Nov. 14, 1998, at 7:30 p.m. in the Picton Elks Hall. Address: R.R. 1, Bloomfield, ON K0K 1G0</p>	<p>Kollummerpomp, Fr. Grimsby the Neth. Ont.</p> <p>Peacefully, at Shalom Manor, Grimsby, Ont, the Lord has called unto Himself,</p> <p>RENSKE DAM</p> <p>on Nov. 5, 1998, in her 87th year. Beloved wife of Lieuwe Dam, Grimsby, Ont.</p> <p>Dear mother of:</p> <p>Peter & Eileen Damm — Vineland Elsie & Jim Heida — Vineland Jack & Edith Dam — Mount Hope Frank & Thea Dam — Aylmer Katie & William Vander Wier — Smithville</p> <p>Cecil & Sybrich Dam — Niagara Falls Don & Tilda Dam — Grimsby</p> <p>Loving grandmother of 34 grandchildren and many great-grandchildren.</p> <p>Predeceased by grandson Terrance Heida.</p> <p>The funeral service was held on Monday, Nov. 9, 1998, at Mountainview Chr. Ref. Church, 275 Main Street East, Grimsby, Ont. Interment at Grimsby Mountain Cemetery.</p> <p>Memorial donations to Shalom Manor, Grimsby, Ont., would be appreciated by the family.</p> <p>Maasland Shalom Manor the Neth. Grimsby, Ont.</p> <p>Sept. 2, 1911 - Oct. 25, 1998</p> <p>Peacefully, in his sleep, the Lord took home His child</p> <p>RIDDER DYKSHOORN</p> <p>Predeceased by his loving wife Kryna Maria Dykshoorn-Doelman (Dec. 1966).</p> <p>Dear father of:</p> <p>Ada (George) Struyk — Cochrane, Ont.</p> <p>Paul (Lona) Dykshoorn — Stoney Creek, Ont.</p> <p>Fondly remembered by his grandchildren and great-grandchildren.</p> <p>Also survived by two brothers in the Netherlands.</p> <p>For many years he longed to be with his Lord and Savior and to live forever.</p> <p>The funeral service was held on Oct. 27, 1998. Dad expressed in a letter he wanted the whole chapter of Isaiah 55 to be read and Isaiah 55:1 and Revelation 22:17 to be the texts to be preached on. Rev. M. van Donselaar led the service.</p> <p>Also Dad quoted "Only saved by the grace through faith, not by ourselves but as a gift of God. The Lord is my Shepherd."</p>	<p>Veenwouden Brampton the Neth. Ont.</p> <p>Feb. 1912 - Oct. 1998</p> <p>Psalm 116</p> <p>God graciously took to Himself His child,</p> <p>AGNES HAMSTRA</p> <p>our sister, aunt and friend. Agnes came to Canada in 1953 and settled in Hamilton where she served as a public health nurse for many years.</p> <p>She is survived by two brothers, Thys Hamstra, Zwaagwesteinde, the Neth., Adzer and Dien Hamstra, Groningen, the Neth., as well as many nieces and nephews.</p> <p>Correspondence addresses: Frances Oussoren (Hamstra), 15 Lynda St., Orangeville, ON L9W 1Z7 Agnes Kramer-Hamstra, 1831 Royal Cres., London, ON N5W 2A7</p> <p>Hoogeveen Listowel the Neth. Ont.</p> <p>March 25, 1927 - Nov. 3, 1998</p> <p>"One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord" (Ps. 27:4).</p> <p>JOHN JONKMAN</p> <p>Our dear husband, father, grandfather and great-grandfather went home to be with the Lord at the age of 71.</p> <p>Loved husband of Anne Jonkman (nee Oosterman) of Listowel, Ont.</p> <p>Dear father of daughters: Anne & Rev. Laurie Morris — Dunnville, Ont.</p> <p>Helen & David Melles — Elmira, Ont.</p> <p>Special grandfather to 10 grandchildren and one great-grandchild. He was predeceased by his son John Tony Jonkman Jr. (1985).</p> <p>A memorial service was held at the Bethel Chr. Ref. Church in Listowel, Ont., on Nov. 7, 1998.</p> <p>Correspondence address: R.R. #2, Listowel, ON N4W 3G7</p>
Personal		Miscellaneous		For Sale
<p>Christian patriot: farmers background, well educated, travelled; passion for history concern for the future; has place in his life for mature yet openminded lady for fulfillment of our lives. Gen.2:23,25; Job 8:7-9. Picture, confidential. Send letters to: P.O. Box 95003, Stouffville, ON L4A 1J1</p>		<p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide.</p> <p>Single issue \$5.</p> <p>Write to:</p> <p>#12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>	<p>House Exchange</p> <p>Dutch family in Veenendaal, the Neth., looking for Canadian family — preferably in Brampton-area, Ont. — to participate in a house exchange, June 24 - July 14, 1999. Call Len Roos at (905) 793-8213 during the day.</p>	<p>Barber shop</p> <p>Barber shop available in Watdown, Ont., due to retirement.</p> <p>Phone: (905) 689-8335.</p>
				For Rent
	<p>Look for our special Christmas Issue Dec. 4</p>			<p>For rent: Boerderij (farm), all conveniences, summer and winter, in Friesland, the Neth. Reasonable. For information phone: (519) 863-2096</p>

Classifieds

Obituaries		Teachers	Job Opportunities										
<p><i>You have broken chains that bound me. You have set this captive free!!!</i> On Oct. 26, 1998,</p> <p>TINA (TRIJNTJE) MULDER (nee VANDERVEEN)</p> <p>was invited by God into heaven at the age of 78 years, after being married for 53 years, filled with love and happiness, to her loving husband, Allan (Aalt) Mulder. She was also the much loved mother, grandmother, and great-grandmother of Andy & Didi Mulder Lisa, Bradley, Steven, Cherene Peter & Joanne Mulder Elizabeth, Donna, Kamela Clark & Linda Mulder Joel, Randi Meeka & Miles Roberts Claude & Karrie (Bradley, Claude, Carling, Thomas) Reg & Sylvia Mulder Melissa, Jeremy, Brent, Tyler, Denise Casey John Mulder Joyce Mulder & Fred Frankruyter Brandon, Jason, Tyler</p> <p>A memorial service of praise was held in the Second Chr. Ref. Church of Brampton, Ont., on Thursday Oct. 29, 1998, Pastor Peter VanEgmond officiating. Correspondence address: Mr. Al Mulder, 7900 McLaughlin Rd. S., Apt. CPH06, Brampton, ON L6Y 5A7</p>		<p>CLINTON, Ont.: Clinton and District Chr. School currently presenting Christian education to 234 students grades K - 8, invites applications for a teaching opening caused by a maternity leave. Grade 7 (some rotation to Grade 8) effective March 22 until June 30, 1999, with possible extension to December of 1999. Interested applicants should submit a letter of application, resume, college transcripts, personal philosophy of education and references no later than Dec. 2, 1998, to: Clarence Bos, Principal Clinton and District Chr. School Box 658, Clinton, ON N0M 1L0 Phone: (519) 482-7851 Fax: (519) 482-7448</p>	<p>Youth/Worship Leader Position</p> <p>Trinity Chr. Ref. Church is now accepting resumes for a Youth Co-ordinator or Youth and Worship Co-ordinator. Committed Christians with a passion for working with youth and leading worship are encouraged to apply. Trinity Chr. Ref. Church is located in Abbotsford, B.C., 45 min. East of Vancouver, in the heart of the scenic Fraser Valley. Send resumes by Dec. 31, 1998, to: Attention: Staffing Committee/Box 51 Trinity Christian Reformed Church 3215 Trethewey Street, P.O. Box 2268 Abbotsford, BC V2X 4X2</p>										
Job Opportunities	Job Opportunities	<p>FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for an interim music teacher. This position is 50% part-time, involves teaching music to grades 4 - 8 on a rotary schedule and is scheduled to begin in mid-January 1999. Interested teachers should contact the Principal, Mr. Julius de Jager, for additional information and application forms. Phone: (905) 643-2460 Fax: (905) 643-5875</p>	<p>DORDT COLLEGE</p> <p>Faculty Positions</p> <p>Dordt College is seeking Christian academicians for openings beginning August 1999 in the following areas:</p> <table><tr><td>Art</td><td>Education: potential two-year position</td></tr><tr><td>Business Administration: two positions</td><td>Health, Physical Education, and Recreation</td></tr><tr><td>Computer Science and Mathematics: potential two-year position</td><td>Philosophy</td></tr><tr><td>Director of Graduate Education</td><td>Spanish</td></tr><tr><td>Economics</td><td>Theatre Arts: potential two-year position</td></tr></table> <p>Evaluation of applications begins December 1 and continues until the position is filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to Dr. Rockne McCarthy; Dordt College; 498 4th Ave. NE; Sioux Center, IA 51250; facsimile: 712-722-4496; e-mail: vpaa@dordt.edu</p> <p><i>Dordt College is an equal opportunity institution that encourages the nominations and candidacies of women, minorities, and persons with disabilities.</i></p>	Art	Education: potential two-year position	Business Administration: two positions	Health, Physical Education, and Recreation	Computer Science and Mathematics: potential two-year position	Philosophy	Director of Graduate Education	Spanish	Economics	Theatre Arts: potential two-year position
Art	Education: potential two-year position												
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Computer Science and Mathematics: potential two-year position	Philosophy												
Director of Graduate Education	Spanish												
Economics	Theatre Arts: potential two-year position												
<p>Golden Fish and Chips, Hamilton, Ont. Energetic, mature help wanted. Must be able to work days and some evenings. Call (905) 575-7141 (days) or (905) 679-4386.</p> <p>Social Service Work — Become a part of our team of committed professionals providing loving care for needy children. Mutual Support Systems, a parent model network of rural group foster homes in the Niagara Peninsula for children experiencing emotional and behavioral difficulties is searching for the following as part of its potential growth plan: 1) Families in the Niagara Peninsula that are interested in learning more about fostering children in their own home. 2) Group foster parents. This full-time position is suitable for a married couple and includes salaries, benefits, and housing for both candidates. Please contact our Personnel Manager at: Mutual Support Systems P.O. Box 397 Fenwick, ON L0S 1C0 (905) 892-4332 E-mail: mutual@mutualsupport.net Visit us at http://mutualsupport.net</p>	<p>PASTOR Houston Chr. Ref. Church in beautiful northwest British Columbia is seeking a full-time pastor to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families; which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information please contact: Rick Delau, Search Committee Houston Chr. Ref. Church Box 6, Houston, BC V0J 1Z0 Phone: (250) 845-7756 Fax: (250) 845-7578</p>	<p>LISTOWEL, Ont.: Listowel Chr. School is looking for a teacher's assistant in a Kindergarten/Grade 1 split two or three mornings per week, beginning in Jan. 1999. Applicants with experience and/or certification will be given preference. Send applications/resumes to: Listowel Chr. School P.O. Box 151 Listowel, ON N4W 3H2 Att.: Mr. G. Bierma</p>	<p>DORDT COLLEGE</p> <p>498 4th Avenue NE Sioux Center, IA 51250-1697</p>										
	<p>Miscellaneous</p> <p>EN JJ SHOW Christian TV Entertainment Times: Vision TV Cable Network Thursday mornings 6:30 a.m. ET & PT 7:30 a.m. MT & AT Also CJIL-TV (The Miracle Channel) Lethbridge, Alberta 9:30 a.m. and a repeat in evening Sponsored by Voortman Cookies Web page: www.ehjshow.com</p>	<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is now accepting resumes for a full-time Grade 3 teaching position starting on Jan. 4, 1999. Our school is located 40 min. East of Vancouver in the city of Maple Ridge. Full resumes should be directed, by Dec. 4, to: Rod Berg Haney-Pitt Meadows Chr. School 12140 - 203rd Street Maple Ridge, BC V2X 4V5</p>	<p>MS FACT #1</p> <p>Canada has one of the highest rates of multiple sclerosis in the world.</p> <p>Multiple Sclerosis Society of Canada 1 - 800 - 268 - 7582</p>										
<p>There will be No Issue on Nov. 27</p>		<p>RENFREW, Ont.: Renfrew & District Chr. School has an opening for full-time teacher for multi-primary class consisting of grades 1 - 4 (14 students). Position to start March 1999 to end of school year. Could lead to full-time for the following school year. Present teacher going on maternity leave. Please send resume and philosophy of Christian education to: Education Committee P.O. Box 868 Renfrew, ON K7V 4H3 Attention: Joyce Hultink</p>											

Classifieds

Teachers	Job Opportunities	Job Opportunities																								
<p>WOODBRIDGE, Ont.: Toronto District Chr. High School requires an additional full-time teacher for second semester. Needed is a teacher for Grade 9 courses (science, English, geography). Please send resume, credentials and statement of faith to:</p> <p>Ren Siebenga c/o Toronto District Chr. High School 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 e-mail: rsiebeng@tdchristian.on.ca</p>	<p>Bulkley Valley Christian School is looking for a PRINCIPAL for its elementary campus. Located in scenic Smithers, B.C., BVCS is looking for a Christian teaching principal for its 215 students in grades K-5, effective September 1999. This position will have administrative duties for 60-70% of the time with teaching duties for the rest.</p> <p>Bulkley Valley Christian School is a parent run, board directed, interdenominational school, grades K-12, with approximately 430 students at both campuses. Total teaching staff is 28 with 14 at the elementary campus. For more information, please contact Rob Cote or John Bronsema. Interested applicants may forward their resumes to:</p> <p>Rob Cote, Search Committee Chair Box 517, Telkwa, BC V0J 2X0, (250) 846-9322 or John Bronsema, Principal c/o Bulkley Valley Christian High School P.O. Box 3635, Smithers, BC V0J 2N0 Phone: (250) 847-4238/Fax: (250) 847-3564 Application deadline is Dec. 18, 1998</p>	<p>Staalduinen Floral Limited</p> <p>We require enthusiastic, ambitious sales persons for route sales and phone sales of our excellent line of floral products, to retail florists. Floral sales experience preferred. Will train suitable candidates. Please contact Ray or Brian at 1-800-263-6815 for further information.</p>																								
<p>Job Opportunities</p> <p>CALVIN College</p> <p>FACULTY OPENINGS</p> <p>The college is seeking applications for possible openings beginning September 1999 in the following departments:</p> <table border="0"> <tr> <td>Art (Studio Artist and Director of Art Exhibitions)</td> <td>Geology, Geography and Environmental Studies</td> </tr> <tr> <td>Biochemistry</td> <td>History</td> </tr> <tr> <td>Biology</td> <td>Mathematics (Statistics)</td> </tr> <tr> <td>Business</td> <td>Music (voice)</td> </tr> <tr> <td>Communication Arts and Sciences (Communication Disorders)</td> <td>Nursing</td> </tr> <tr> <td>Classics</td> <td>Physical Education and Recreation</td> </tr> <tr> <td>Criminal Justice</td> <td>Philosophy</td> </tr> <tr> <td>Education</td> <td>Physics and Astronomy</td> </tr> <tr> <td>English</td> <td>Psychology</td> </tr> <tr> <td>Engineering</td> <td>Religion (New Testament)</td> </tr> <tr> <td></td> <td>Social Work</td> </tr> <tr> <td></td> <td>Spanish</td> </tr> </table> <p>Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:</p> <p>Calvin College 3201 Burton Street SE Grand Rapids MI 49546 USA Calvin College is an equal opportunity employer.</p>	Art (Studio Artist and Director of Art Exhibitions)	Geology, Geography and Environmental Studies	Biochemistry	History	Biology	Mathematics (Statistics)	Business	Music (voice)	Communication Arts and Sciences (Communication Disorders)	Nursing	Classics	Physical Education and Recreation	Criminal Justice	Philosophy	Education	Physics and Astronomy	English	Psychology	Engineering	Religion (New Testament)		Social Work		Spanish	<p>Sales Person Required</p> <p>We are a well-established greenhouse operation, located in Richmond Hill, Ont., seeking a highly motivated sales person. We have the need for a well-organized, creative and positive individual with good communication and people skills. The ideal candidate will have a business degree and 3 - 5 years experience in sales. Greenhouse or growing experience is a definite asset. Please fax cover letter and resume to (905) 884-9032.</p>	<p>Our new e-mail address: ccadpromo@aol.com</p> <p>Flights</p> <p>DCA Travel SERVICE INC.</p> <p>Canada wide 1-800-667-2525 TORONTO 416-224-5211 BRADFORD 905-775-6763 E-mail: dca_travel@compuserve.com Emergency Service Available Business & Vacation Travel Worldwide! Martinair - KLM - vacation</p> <p>Cruises & Packages Head Office</p> <p>Nederlandse Kerstzangdienst Emmanuel Reformed Church 170 Clarke Street North Woodstock, Ontario Phone: (519) 537-6422 Nederlandse Kerstzangdienst met medewerking van het kerkkoor Zondag, 7 December 1998, 7.30 n.m. Verversingen na de dienst.</p>
Art (Studio Artist and Director of Art Exhibitions)	Geology, Geography and Environmental Studies																									
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<p>Church News</p> <p>Christian Reformed Church</p> <p>Classis meeting: — Classis Chatham will meet in regular session, D.V., Tuesday, Jan. 26, 1999, in the Strathroy-Westmount CRC. All agenda materials must reach the stated clerk by Monday, Dec. 8, 1998. Jan H.G. Vandergeest, Stated Clerk.</p>	<p>Timothy Christian School (Toronto) is seeking applications for the definite position of PRINCIPAL beginning September 1, 1999</p> <p>Our school of 196 ethnically diverse students (K-8) was established in 1958 and is situated in northwest Toronto. If you are interested in working with a dedicated staff of 13 and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you in using your talents and gifts in our school to help prepare God's children for service in his kingdom. Please send your resume, a statement of faith, and your philosophy of education to:</p> <p>Principal Search Committee Timothy Christian School 28 Elmhurst Drive Rexdale, ON M9W 2J5 Enquiries may be made by phoning Mr. William Groot (416) 743-2554 or e-mailing Mr. Jeff de Walle at jdewalle@andec.on.ca</p>	<p>We love early birds!</p> <p><i>Renew your CC subscription before sunrise!</i></p> <p>The address label on your <i>Christian Courier</i> copy shows the month in which your subscription is due. You can help us save more than \$1.00 in postage alone, if you send us your renewal fee two months ahead of time!</p> <p>Be an early bird! We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.</p> <p>COUPON ----- COUPON</p> <p>Please renew my subscription for the period indicated: <input type="checkbox"/> one-year renewal. Enclosed is \$43.50 (\$35.00 U.S.) <input type="checkbox"/> two-year renewal. Enclosed is \$82.00 (\$66.00 U.S.) <input type="checkbox"/> three-year renewal. Enclosed is \$123.00 (\$99.00 U.S.)</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>P.S. If possible, glue your label in this space, or enclose it. Send to: 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>																								

Classifieds

Miscellaneous

Miscellaneous

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Oct. 9-Dec. 9 CPJ's 35th Anniversary Celebrations - attend an evening of thankfulness and reflection. Call CPJ at (416) 979-2443 or 1-800-667-8046 for info. about your area's event. Nov. 4: Winnipeg, MB; Nov. 5: Regina, SK; Nov. 6: Edmonton, AB; Nov. 7: Calgary, AB; Nov. 9: Smithers, BC; Nov. 10: Vancouver, BC; Nov. 11: Victoria, BC; Nov. 12: Abbotsford, BC; Dec. 4: Toronto, ON; Dec. 8: St. Catharines, ON; Dec. 9: London, ON.

Nov. 14 C.S. Lewis: An Anglican for Our Time. Three lectures marking the 100th anniversary of the birth of C.S. Lewis, St. John's Church, York Mills, 19 Don Ridge Drive. Time: 1:30 p.m.

Nov. 15 Dutch worship service led by Rev. John Klomps, 3 p.m., CRC, 70 Hwy. 53 E., Ancaster, Ont.

Nov. 21 Giant Bazaar, 10 a.m. - 9 p.m., Calvin Chr. School, 300 Scott St., St. Catharines, Ont. Children's games, baked goods, crafts and plants. Lunch, tea, supper served. Auction at 7 p.m. Info.: (905) 937-6302.

Nov. 24 Zingend Geloven, 2nd annual kerstzangdienst. Covenant CRC, 278 Parnell Rd., St. Catharines, Ont., at 7:30 p.m. Info.: (905) 646-6586.

Nov. 26 "New Direction for Life Ministries - Toronto Annual Dessert Celebration and Fundraiser" from 7:30 - 9:45 p.m., with speaker Mary Stewart Van Leeuwen, at Grace Toronto Church, 95 Trinity Street, Toronto. Call (416) 921-6557.

Nov. 27 Ebenezer CRC, Jarvis, Ont. will be celebrating 50 years of service to our God at 6:30 p.m. at the Community Centre, Port Dover, Ont. All former and present members are invited to attend. Info.: (519) 587-5069.

Nov. 28 Organist Willem van Suijdam plays a recital at 7:30 p.m., Recital Hall, The Music Group, 5205 Harvester Rd., #2, Burlington, Ont. Free admission!

Dec. 18 Organ recital by Jonathan Oldengarm, 7:30 p.m., Central Presbyterian Church, Hamilton, Ont. Info.: (519) 338-3214.



Tollendale Village

in beautiful Barrie, Ontario
near the shores of Kempenfelt Bay

A Christian Retirement Community thoughtfully planned and designed on 14 acres to create a secure and relaxed mature adult lifestyle.

Charming 1 & 2 bedroom suites as well as garden units are available on an equity lease or rental basis. Projected occupancy date: Fall of 1999.

We offer attractive investment opportunities with interest rates at 7% for a 5-year-term and 6% for a 3-year-term.

For suites contact: Albert VanderMey

Phone: (705) 722-0469/Fax: (705) 722-8455

For investments contact: Harry Eisses

Phone: (705) 436-1980/Fax: (705) 431-6094

FROM COAST TO COAST

Back to God Hour: English Radio:

BRITISH COLUMBIA

Duncan - CKAY.....	10:00am	1500
Burns Lake - CFLD.....	9:15am	1400
Osoyoos - CJOR.....	8:00am	1490
Penticton - CKOR.....	8:00am	800
Port Alberni - CJAV.....	7:00pm	1240
Prince George - CIRR.....	7:00am	94.3
Princeton - CHOR.....	8:00am	1400
Smithers - CFBV.....	9:15am	1230
Summerland - CHOR.....	8:00am	1450
Vernon - CJIB.....	9:30pm	940

QUEBEC

Montreal - CIBC.....7:30am 600

ALBERTA

Brooks - CIBQ.....	8:00am	1340
Ft. McMurray - CJOK.....	8:30am	1230
High River - CHRB.....	6:30pm	1280
Edmonton - CKER.....	11:00pm	101.9
Westlock - CFOK.....	7:30am	1370

SASKATCHEWAN

Estevan - CJSL.....	8:00am	1280
Weyburn - CFSL.....	8:00am	1190

MANITOBA

Altona - CFAM.....	9:30am	950
Steinbach - CHSM.....	9:30am	1250
Winnipeg - CKJS.....	9:15am	810

ONTARIO

Atikokan - CFAK.....	9:30am	1240
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Chatham - CFCO.....	6:30am	630
Fort Frances - CFOB.....	9:30am	640
Guelph - CJOY.....	8:30am	1460
Hamilton - CHAM.....	7:30am	820
Kapuskasing - CKAP.....	7:00am	580
Kingston - WLKC.....	7:30am	100.7
Newmarket - CKDX.....	9:30am	88.5
Oshawa - CKDO.....	8:00am	1350
Owen Sound - CFOS.....	10:30am	560
Pembroke - CHVR.....	10:00am	96.7
Samia - CHOK.....	7:30am	1070
Stratford - CJCS.....	8:45am	1240
Windsor - CKLW.....	8:30am	580
Wingham - CKNX.....	10:30am	920

NEW BRUNSWICK

Saint John - CHSJ.....	9:30am	700
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PRINCE EDWARD ISLAND

Charlottetown - CFCY.....	7:00am	630
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NOVA SCOTIA

Digby - CKDY.....	6:00am	1420
Kentville - CKEN.....	8:30am	1490
Middleton - CKAD.....	8:30am	1350
New Glasgow - CKEC.....	7:30am	1320
Weymouth - CKDY.....	8:30am	103.1
Windsor - CFAB.....	8:30am	1450
Sydney - CJCB.....	8:00 am	1270

TELEVISION:
Faith 20-TV

Check your local listings for cable outlets airing Faith 20.

Alberta - Lethbridge - CJIL
.....Thursday - 9:00pm
.....Saturday - 12:00noon

Vision-TV
(every Saturday)

British Columbia.....	7:00 & 10:00pm
Alberta.....	8:00 & 11:00pm
Sask. & Manitoba.....	6:00 & 9:00pm
Ontario & Quebec.....	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

THE
BACK TO GOD
HOUR

P.O. Box 5070, Station LCD 1
Burlington, ON L7R 3Y8
(905) 336-2920

Hope Christian Reformed Church

With thankfulness to God, we are pleased to announce that Hope Chr. Ref. Church of Brantford, Ont., has been blessed with the construction of a new church on Buchanan Crescent. We invite all former members and acquaintances to come and celebrate with us as we begin this new chapter as the Chr. Ref. Church in Brantford.

* Final Service of Thanksgiving

at 17 Patterson Avenue on Sunday, Nov. 29, 1998, 6:00 p.m.

* New Church Dedication Service at 64 Buchanan Crescent on Friday, Dec. 18, 1998, 7:30 p.m.

* Open house at 64 Buchanan Crescent, Saturday, Dec. 19, 1998, 1 to 4 p.m.

For more information, contact John Gilson (519) 756-6534,
e-mail: jgilson@bfree.on.ca

Call for student — Classis Chatham

Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the Secretary, Suzanna Westerhof, 9772 Gold Creek Drive, Komoka, ON N0L 1R0. The completed application form must be in the hands of the Secretary no later than Feb. 12, 1999, or the application will not be processed. Also, first-time applicants should reserve the evening of March 1, 1999, for an interview with the Student Fund Committee.

News

Teachers urged to make Christian schools places of refuge

Bert Witvoet

ANCASTER, Ont. — If a bomb had fallen on Redeemer College on October 29 or 30, it would have wiped out the whole Reformed Christian school movement in Ontario. One thousand teachers and administrators met at the 1998 OCSTA (Ontario Christian School Teachers Association) convention to sing, pray, listen and discuss.

But no bomb fell. Perhaps that was because Christian schooling, according to keynote speaker Calvin Seerveld, offers a city of refuge. In his speech, which echoed the convention theme "Through the Waters," Seerveld, aesthetics professor emeritus at the Institute for Christian Studies in Toronto, made reference to Isaiah 43 as it speaks of God's promise to be with us when we cross rivers or walk through fires.

"Our task is to discover the marvellous creation as God's ordered world," he said. As we struggle against sin (a city of refuge is safe but not sin-free), we bring "holy praise to God and shalom to our neighbors."

Seerveld also warned against seeing the Christian school as a cozy place or a bunker against sin. Children are trained in "hand-to-hand combat with the surrounding culture."

A school is not a home, not a church community, not an arm of the state and not a business, and it should not offer mass therapy. A school is a school is a school, with its own peculiar task. If parents don't do their "home" work and the church



One thousand teachers and administrators met at the 1998 OCSTA convention to sing, pray, listen and discuss.

fails in its task, schooling can blow its fuses from overload, said Seerveld.

Two evils

Seerveld pointed out two evil powers at work in today's schooling. The "businessification" of education in provinces like Ontario causes the air to be polluted with commercialism so that whatever is not profitable is cut out.

He thinks that a more appropriate term for Premier Mike Harris's "Common Sense Revolution" would be "Consolidation of Dollars and Cents." Harris wants teachers to think of a school board's budget as their mission statement.

The second evil power in education is a kind of communal Alzheimer's disease. "Do the people of Ontario have a

common, lived memory," or are students consigned to "the prison house of the present"?

After the speech, Brampton, Ont., student Lara Chorostecki, presented a hauntingly simple rendition of Seerveld's

composition:

"When You Pass Through the Waters."

Some 80 workshops, organized according to grade levels, kept the teachers busy for Thursday afternoon and Friday morning. On Friday noon Barbara Coloroso spoke on "Kids Are Worth It! Teaching with Wit and Wisdom," a variation on the previous evening's speech for parents at a community event. Coloroso

is a former Franciscan nun, now mother of three, who has written *Kids Are Worth It! Giving Your Child the Gift of Inner Discipline*.

CD-ROM supports Christian textbook

Bert Witvoet

ANCASTER, Ont. — Robby the Robot talks a lot, and takes off his head once in a while to oil his innards, but he has a Christian perspective on things. He's the "tutor" in an interactive CD package developed by Chris and John Van Donkelaar.

The two brothers are in the process of developing Advanced Christian Teaching Systems (ACTS) and were showing their first CD-ROM at the Ontario Christian School Teachers Association (OCSTA) convention, Oct. 29-30. It is based on the Ontario Alliance of Christian Schools (OACS) Grade 7 textbook *This Is My Father's World*. The Van Donkelaars have set March as the release date for their program.

"We'll have to see how it goes," says Chris cautiously; "See if Christian schools go for it." He doesn't think the program replaces the teacher, but sees it as a teacher's aid which might work well for split grades, for students who have fallen behind, or who need an extra brush-up on a given unit.

The CD-ROM being demonstrated at the convention focused on the various biomes in *Our Father's World*. Students can manipulate pages and sections and do assignments on their computer.

"Some people remain skeptical about the societal effects of such changes," says an ACTS brochure, "but we must be careful to distinguish between the tool and what it is used to accomplish.... Children love learning through participation, colors, surprises and interaction with imaginary characters."

For more information contact the ACTS homepage: www3.sympatico.ca/acts; or email: acts@sympatico.ca.



Calvin Seerveld with Lara Chorostecki, who presented a hauntingly simple rendition of Seerveld's composition: "When You Pass Through the Waters."

News Digest

Prayer labyrinths

HIALEAH, Fla. (religion-today.com) — The ancient prayer labyrinth is making a comeback. It is a winding walk that leads to a central point and back and is meant to give people time to practice quiet, meditative prayer. Christian churches have used the tradition since at least 350 A.D., and many labyrinths are modeled after one inlaid in a floor of France's gothic Chartres Cathedral.

A modern version of a prayer labyrinth is set up in the fellowship hall at Palm Springs United Methodist Church in Hialeah, Fla. It takes about 20 minutes to walk the canvas circle 36 feet in diameter. A snaking path that leads to a flower design is printed in the center, the *Miami Herald* said. Soft music plays. Written materials are made available to walkers from the church.

School for tea ceremony

PHILADELPHIA — The Japanese tea ceremony is no ordinary cuppa. While almost every culture and religion has rituals involving food and drink, few are as distinct and refined as the tea ceremony. Incorporating elements of Zen and Shinto, the ceremony's goal is to serve a perfect cup of tea in a perfect setting.

But Brother John Keenan, of La Salle University in Philadelphia, says any religious sensitivity can be brought to the ceremony, reports the *Toronto Star*. Keenan founded and directs La Salle's tea ceremony school. He says, "Tea is for all nations, all cultures and all religious traditions."

Ugliest couch in U.S.

NEW CASTLE, Penn. (AP) — Elma-Jean Donnelly is proud to own the ugliest couch in the U.S. And why not? Her balding, green velour couch earned her \$2,000 (U.S.) And a new slipcover after it won the "ugliest couch in America" contest by popular vote. The 21-year-old sofa beat 1,200 entries in the contest run by Surefit Slip Cover Inc. of New York.

In addition to a photo, Donnelly submitted a poem she wrote extolling the couch's velour. She plans to use some of the prize money to buy a slipcover for the couch's matching chair.



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